# Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO ANTI-SLAVERY SOCIETY.

JAMES G. BIRNEY, AND

VOLUME 1.

We are verily gullty concerning our brother \* \* \* therefore, is this distress come upon us.

GAMALIEL BAILEY, EDITORS.

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#### THE PHILANTHROPIST

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#### SPIRIT OF THE PRESS.

#### From the Boston Reformer. Progress of Public Sentiment.

SLAVERY-Mons, &c .- The Anti-Slavery Socie ty was prevented yesterday from celebrating the anniversary of the emancipation of the slaves in the British West India Islands, by a mob which collected about the building where they were to assemlected about the building where they were to assemble. The mob was composed of southerners, respectable merchants of the city, and saucy boys.—No violence was committed, for the society finding the mob at their doors, and the entrance to the hall closed by the lessee of the building, quietly returned to a private house, from whence, after some conversation, a prayer offered by the editor of this paper, and the singing of a hymn, they separated for their homes.

We hardly know in what terms to speak of this new outrage upon the rights of peaceable citizens. After the gentlemanly mob of last Uctober, we had supposed our city had become sick of mobs, and we believe it has. We cannot persuade ourselves that the mob of yesterday, was countenanced by any great number of our own citizens. We believe tonians to be too enlightened, too much attached to law and order, to countenance such proceedings more than once in their lives. What was done yesterday, we attribute to the instigation and influence of southerners, and if any Bostonians of respectability joined, it was those who are most deeply interested in southern markets; those who, perhaps, fear that any efforts here to benefit the slave will result in injury to their pecuniary interests. Besides, we suppose, there are among us not a few who hold mortgages on slaves, and into whose hands slaves have fallen to pay debts due from their owners.

We should like to know how many of those who have no sympathy for the slave, but a vast deal for the slaveholder, are in fact, though living in a free

state, slaveholders themselves.

But let this pass. These mobs come too late in the day. They are a species of argument that will not convince. If the anti-slavery folks are wrong, they will hardly be mobbed into the right. Opposition unites them together, and carries them cause, than to suffer in its behalf. To abandon a cause for which we have suffered, for which we have been persecuted, is impossible. And the anti-slavery folks are now persecuted, and so persecuted, that we may be assured that they will be assured that the state of the laws. From such a freedom there is nothing to fear, but every thing to hope. Demagogues and slaveholders may dread its influence and tremble at its power, but the friends of rational liberty and public virtue will about its of rational that we may be assured that they will never aban-

don this work in which they are engaged.

This is not all. There are men in the community who cannot look tamely on, and see their fellowcitizens, their brothers and sisters persecuted for advocating the cause of humanity. We are too near Faneuil Hall, to patiently see men and women mobbed because they would assemble peaceably to re-joice that a portion of our fellow beings have been set free. We are too near the cradle of liberty, to hear it charged upon some one of the best christians of the city that they are incendiaries, because they cannot believe it consistent with the rights of man or with christian love, that slavery should exist. Mobs call these men out and compel them to speak.

slavery in the British West India Islands, without being mobbed, we deem it time to speak, and to speak out in a tone that cannot be mistaken. It is longer a question, whether the abolitionists have been judicious, and always just. They are persecuted; they are wronged; their rights are denied them, and every man who has sympathies, who apprehends humanity, will be on their side. These mobs are leaving us no chance of escape. We must either abandon all pretence to a love of freedom for even ourselves, and come out the decided advocates of slavery, or we must speak out in behalf of the abolitionists. These mobs will not suffer us to be neutral; they compel us to take sides. And can a New England man, can a Bostonian, hesitate which side to take? Is there a man among us to advocate slavery? If there be, we will call upon him to speak, so that we may know him. And we say to all those who are the friends of human rights, of their country and of religion, also to speak; now is the time. Their voices are needed, and it is criminal to be silent. Let them speak out for free institutions, speak out for the wronged, the persecuted, above all, speak out for the slave, and swear in the

depths of their souls that slavery shall cease.
For ourselves, we have hitherto said very little on this subject. We have never been able to go with the abolitionists; we have never approved of their modes of proceeding; but we have now no liberty left us. As the conductor of a public journal expressly devoted to the melioration of humanity, and owning no party but mankind, we cannot be silent. We must speak, and however much the abolitionists may have been in the wrong, their cause now he comes the cause of every freeman, patriot, philan-thropist and christian. It is a fearful crisis, and wo to the coward spirit that would shrink from it! It must be met, and manfully; and it shall be. southerners can come here and mob peaceable women, they shall be made to know that there is ch of the spirit of the pilgrims to bear in in silence. If they can come here in open daylight and instigate, and in part form a mob, we tell them now, that from this time, henceforth, and for ever, we espouse the cause of the slave, and that we will not cease to importune his owner till he is free. north suffered enough from southern dictation. It is enough that the south bul-lies the north in Congress; she must beware how she attempts it in this city.

# From the Salem Landmark.

The Cincinnati Mob.

The last riot at Cincinnati, and lawless destruc ion of the printing establishment of Mr. J. G. Bir-ley's "Philanthropist," appears to us to be strik-ing a heavier blow at the liberty of speech, the freeing a heavier blow at the liberty of speech, the free-dom of the press, and the right of free discussion, than any of the outrages of a similar character which have preceded it, in all the catalogue of mobs, and outbreaks, which have stained the history of the past eighteen months, in this hoasted free, enlight. Past eighteen months, in this boasted free, enlightCINCINNATI, OHIO, FRIDAY, OCTOBER 7, 1836.

contemplate such open and gross violations of the moral and civil rights of our citizens.

Who that loves his country will not blush at the recital which we publish to-day? and who can refrain from the anxious inquiry, "What are we coming to, and where are these things to end?"

A citizen, in the conscientious discharge of his duty, as a man, a freeman, a lover and friend of his fellow men-against whom no crime or offence is alleged, who is not even charged with any special act of provocation,-is assailed and interrupted in his peaceful and rightful occupation, his premises demolished, his property plundered and destroyed in open day, in the face of a community of laws, and by a mos who claim to be "respectable" members of society! It is even so. And for what? Because that individual dared to follow the dictates of an ordinary of a more considerable and the second of a more considerable and the second of the se enlightened conscience, rather than those of a morbid, reckless, unprincipled desire for gain; because he dared to believe, what reason and revelation so plainly teaches, that man can have no right of property in his fellow man, that slavery is a violation of human rights, and the law of God; and because he dared to speak as he believed, and raised his voice calmly, and candidly, and faithfully, in behalf of his oppressed fellow beings!

We have before said, that Mr. Birney's course, in the management of his paper, has appeared to us to be prudent, judicious, and kind. It is impossible to reconcile the treatment he has received with any principle of right or justice. He is hunted down like a wild beast, on the general ground of being an abolitionist, and publishing a paper which maintains that slavery is wrong, and inconsistent with the institutions of the country.

But the most fearful aspect of this outrage, is its general bearing upon the freedom of the press; and the evidence it affords of a popular spirit of misrule and contempt of the law, which threatens the peace and permanence of the nation; encouraged and au-thorized as the outrage has been, by "large and re-spectable meetings of citizens." Strange that men can be so lost to a sense of reason and right. Shame upon them, that they value so lightly the laws of

No power can correct these evils but public opinion; and when that shall cease to be a safe and adequate remedy, the crisis will have arrived when we must yield to an abridgment of the liberty of the press and of speech, or to the breaking asunder of every bond which binds social and civil society to-

It is a licentious mob, and not a free press, which threatens our liberty and social happiness. The press must be free: free with an enlightened freedom —which seeks the general good at the hazard of private interests; which fearlessly exposes every design upon the public welfare, whether it be for personal aggrandizement or party success. It must be free with a moral freedom, maintaining with un-flinching fidelity the rights of man and the supreliberty and public virtue will cherish it as the surest safeguard of a free government.

nati mob, is well known in the western states as an eminent lawyer. He is a native of Kentucky, and is allied to the first families in that state and ginia. Becoming more and more attached to the doctrines of the anti-slavery party, he abandoned a lucrative profession and established in Cincinnati, a paper called The Philanthropist, which has now twice been broken up by violence. He is a man of great ardor and resolution of character, and is not obstructions and gives access to the means of image and resolution of character, and is not obstructions and gives access to the means of image are around the colored.

NO. II.

Advocates for slavery make many pleas to justify who; influenced by the fear of injury to the trade of image are throughout the British colories are throughout the British colories. Cincinnati with the south, have stirred up these case throughout the British colonies, even during population was ascertained, in 1825, to amount to propositions: from a respectable clergyman of the city, an ad-dress in commemoration of the emancipation of slavery in the British West India Ind be gained, for others equally ardent and enthusiastic will rise up in his place .- N. Y. Eve. Post.

Mr. Birney is absent, and therefore has nothing to do with the insertion of the above article.-Junior Editor.

#### From the New York Evening Post. The Cincinnati Mob

The Cincinnati Whig has an account of the late disgraceful riot got up at that place ten days since.
The Whig allows that the outrage which occurred was of a most unfortunate and disreputable character, but says:-

"The incendiary abolitionists among us have been the wicked cause of a reproach to our city that every man must lament. Those heartless fanatics have sinned with their eyes open, and after having been appealed to by every consideration of patriotism and good order, and warned of the inevitable consequences of their mad and diabolical determination to persist in the publication of that loathsome paper, manifestly in reply to the citizens' committee, to insult our southern brethren, condemn the proceedings of the great Anti-Abolition meeting, held in the Market House, and unblushing, in defiance of the almost unanimous voice here, to proclaim the most disgusting and revolutionary senti-

It such arguments as these are a justification of the Cincinnati riot, there is no outrage and no violence which cannot be excused by similar considerations. Suppose the Whigs should take into their heads to suppress the Evening Post for sup-porting Mr. Van Buren, suppose they should call a meeting on the subject, and pass resolutions appointing a committee to remonstrate with us, and to tell us that if we persisted they would not be answerable for the consequences, and suppose in their concluding resolutions they should threaten that if we did not abandon the cause of democracy, they would compel us to do it by violence. What answer should we naturally give, what answer should we be bound to give to such remonstrances and such threats? The answer of defiance—open, unshrink-ing defiance. If we did otherwise, we should confess ourselves to be cowards and slaves. Suppose, then, the Whigs in their just indignation, should assemble a mob and break into our office, destroy our papers, burn our books, scatter our types, heave out our press, drag it to the East River, break it to pieces, and throw it into the dock, and not content with this, should search the city for the conductors and their friends to commit violence on their persons. Would any single print in this city venture to disgrace itself by speaking of such an outrage in the terms used by the Cincinnati Whig? Would

it venture to say:-"The incendiary Van Burenites among us have been the wicked cause of a reproach to our city that every man must lament. These heartless fanatics our indignation at such despotic oppression, and the

melancholy forebodings which fill the mind, as we ism and good order, and warned of the inevitable

those who simply persisted in the exercise of a lib-erty secured to them by law. The tyranny of Austria might as well say to those whom it imprisons for talking politics, that the fault was their own and not that of the government, which imprisoned them only to make them silent. The press in our country is free from legal tyranny; it must be free, also, from the more terrible tyranny of mobs.

#### Alarming.

In speaking of the recent outrage in Cincinnati, the editor of the National Enquiter makes the folowing remarks:-

These outbreaks of popular fury, emanating from the corrupt fountain—the hot-bed of SLAVERY—if not checked by the moral energy of our citizens, will soon overturn, and scatter, and destroy, the of despotism. A recurrence to fundamental principles is, therefore, absolutely necessary. The constitutional basis, the organic structure, the attributes of power, and the whole plan of operations, which distinguish this government from all previously Sunday schools, and consequently the children are formed, must be examined, and more clearly undergrowing up in ignorance and vice. stood. And unless our citizens pay a speedy atten-tion to this investigation, the words "Hic jacet" will soon be inscribed upon the tomb-stone of our cherished Liberty.

### From the Free Press. Anti-Slavery Meeting.

An Anti-Slavery Society was formed at New Petersburg, Highland county, on the 29th of August,

OFFICERS. Hon. Thomas Young, President. Col. Thomas Rodgers,
Charles M. Johnson,

Vice Presidents. Rev. Jacob W. Eastman, Cor. Sec. Daniel Gilmer, Rec. Sec. John R. Strain, John Stevenson, Managers. James McCoy, Wm. Wilson, Esq. William Garrett, Treasurer.

Resolved, That in the opinion of this society, the double that of the white, so that the proportion of white to colored paupers is nearly two to one."

Lower Market House Anti-Abolition meeting of "Barbadoes.—The average annual number of per-Cincinnati, and by them adopted, was peculiarly appropriate to the object for which that meeting was convened. As the conduct of the Boston boys in destroying the tea manifested a desire to exchange deguard of a free government.

a tyrannical government for a republican, so the conduct of the Lower Market House meeting manifest duct of the Lower Market House meeting manifest duct thousand five hundred.

Mr. Birney, who was thus hunted by the Cincined a desire to exchange a free government for a desired to exchange a free go

### EMANCIPATION. Education in the Bahamas.

One of the most pleasing influences of the aboli-

the continuance of the most oppressive and unreasonable system of a renticeship. pleasing evidences of this effect, published in the of the former class had received relief from the poor April Quarterly Extracts of Correspondence of the fund, and only ten of the latter, making a proportion British and Foreign School Society, with regard to of more than nine white paupers to one colored, in the islands of Bahamas.

The Island School Commission report, that His Majesty has accepted the patronage of the proposed King's College, and that Parliament have appropriated £5000, for the establishment of Normal schools, have sent returns, exhibit the average number of and £20,000 for the erection of school houses in wardness of the people to learn, but from the want as four to one. of competent teachers. This difficulty will be eventually remedied by the projected Normal school concerning which, we find in the "correspondence"

Projected Normal School Establishment, in the Baha

the following statement:-

It will be highly gratifying to the friends of the liberated negroes in these islands, to hear that effectual steps have recently been taken by His Majes-ty's government to supply the educational wants of "Tortola.—In 1825 the free black and colored ty's government to supply the educational wants of these islands. In consequence of communications from the Governor Lieutenant Colonel Colebrook. application was made by the Colonial Department, the British and foreign School Society, for an inledge in the West Indies was selected for that purpose, and introduced to the notice of the government; arrangements were immediately made Mr. McSwiney of the most satisfactory kind, and he expects to sail for New Providence in the course of a few days. The committee cannot but hope, that, under the divine blessing, this appointment will prove highly beneficial to the population of the islands. The estimation in which Mr. McSwiney was held in Derby, has been evinced in the most sa tisfactory manner, by the kindness and attention he has experienced, from the friends of education there, prospect of the present undertaking. Before his departure, two public meetings wer most interesting character. At the first he received from the children of the school (300 in number) a valuable day and night thermometer, the voluntary tribute of their affection; and at the second he was presented with philosophical apparatus, to the value of £50, which was paid for by public subscription in the town. The church and congregation under the pastoral charge of the Rev. J. Gawthorn, with which he was more immediately connected, testified, in a very gratifying manner, their affec-tionate regard for him, and the sense they entertained for his consistent christian character while united with them. The committee refer with the greates Mr. McSwiney having been under their patronage from childhood. He was first a scholar, and then a monitor at the Borough Road, and in this way became a teacher in their schools.

A letter is also published from the Rev. Theophi- itants thus provided for, and that the colored parsome paper, &c. &c."

We will not pursue the parallel any further; the ridiculousness of treating he question in this manner is too evident. It was the folly and madness of the mob and their leaders which have brought this reproach on Cincinnati, and not the conduct of the worst effects of slavery would be done away." He then gives a tabular statement of the island of Eleuthera. The there who simply persisted in the exceeded hat proportion, while their rapportation especially, to obtain instruction, both for the most population of the city and suburbs exceeds 8 1-4 per cent.

2d. For want of designating in the tax books the property of the colored people, reference was made to the receipt of the tax payers, to ascertain as actually appreciately as practicable the amount paid. From this

From the Rev. Theophilus Pugh, to the Committee, July 13th, 1835.

You will be pleased to hear that there is at present a disposition in the Bahama legislature to promote education in the colony. It has lately passed an Act to encourage the establishment of schools throughout the Bahamas. The Act provides, that, throughout the Bahamas. The Act provides, that, their private estates, they have six places for worin every settlement, where the inhabitants will build a school house or school room at their own expense, among them, two by Presbyterians, two by Bapthe colony will provide a school master, provided tists, and one by Episcopalians; they have also a the expenses of the master's salary, &c., shall not exceed £200, Bahamah currency. The amount of ceed 100,000 dollars. the master's salaries will be regulated according to whole fabric of our free government. There is but a single step from our present position to a state of according to the discretion of his excellency the anarchy, the boundaries of which are the confines

Governor, who is very anxious to promote the best Governor, who is very anxious to promote the best interest of the colony.

The inhabitants in some of the islands in the Bahamas are widely scatterred; but there are many large settlements where there are not any day or ity, and not one of them has been convicted of any

#### Can the Slaves, if Emancipated, take care of themselvest

The returns laid before the House of Commons, in 1826, give the following information: it includes a period of five years from Ffrst month 1st, 1821, to Twelfth month 31st, 1825, of the state of pauperism in each of these colonies.

" Bahamas .- The only establishment in the colony, for the relief of the poor, appears to be a hospital or poor house. The number passing through the William Garrett, Treasurer.

The following resolution was adopted by the so-black and colored persons and thirteen whites. The number of free black and colored persons is about

> sons supported in nine parishes, from which returns have been sent, is nine hundred and ninety-eight, all of whom, with a single exception are white. probable amount of white persons in the island is fourteen thousand, of free black and colored persons

> "Berbice.—The white population amounts to a-bout six hundred, the free black and colored to about nine hundred. In 1822 it appears that there were seventeen white and two colored paupers.

"Demarara .- The free black and colored population, it is supposed, are twice the number of the whites. The average number of white paupers, fity-one, that of colored, twenty-six. In occasional tion of slavery, is the impulse it always gives to the intellects of the emancipated. It not only removes relief, the white paupers receive about three times

> three thousand one hundred and twenty-two. Dur-We find some ing the five years, ending in November, 1825, thirty the same number of persons.

relief is stated to be twenty-five, that of the other

"St. Christopher's .- The average number of white

population amounted to six hundred and seven, the whites are estimated at about three hundred. number of white paupers relieved, appears to be

School at Derby, who had long cherished a wish to be employed in the promotion of scriptural know-ledge in the West Indies was selected for that purpers, during the years 1821 to 1825; and these chiefthe concubines and children of destitute whites;

of Trinidad there are upwards of fifteen thousand

man, Sept. 7.

than Chickens."

consequences of their mad and diabolical determi-nation to persist in the publication of their loath-great desire manifested, among the black and colored riod, did not exceed that proportion, while their ra-

population is 1859, comprising 335 families, in six source, though deficient, it appears that which the settlements. Of these, 618 are youths between the settlements. Of these, 618 are youths between the less than 2500 dollars, while the sums expended to relieve them, from the public funds, rarely, if ever, exceeded 2000 dollars, a year; thus, not only supporting their own, but contributing to the support of the white poor. The amount of rents which they pay to owners of property, is found to exceed 100, 000 dollars annually.

3d. Many of them, by industry, have acquired property, and have become freeholders. Besides

4th. They have two First-day schools, two tract societies, two Bible societies, two temperance societies, and one female literary institution. They have a large number of beneficient associations, some of them are incorporated for mutual aid in sickness and distress. The members are governed by rules which tend to promote industry and moralctime. Seven thousand dollars are expended annu ally out of the stock of these associations in reliev-

Till the late Act, which was passed in April last, out of a population of 4153, all under 14 years of age, provision was made for the late act, which they nave to contend, they experience much difficulty in nave to contend, they experience much difficulty in made for the instruction of the children of the slaves learn mechanical trades, notwithstanding which, in but what they got at the Sunday schools connected their remonstrance to the legislature of Pennsylvawith the mission stations. I am happy to state that nia, in the first month of 1832, they stated that there in all the schools supported by the colony, the distinction of color is entirely done away. - N. York in the city and suburbs, who follow mechanical employments.

This statistical account proves that although many of this people may be too regardless of their a.oral standing, there is a large number who do appreciate the importance of education, and have already realized many of its advantages. It proves not only that they are no burthen upon the white population, but that they contribute to the maintenance of others. It shows that they posess a spirit of independency which leads to personal exertion for their own emolument and improvement, and were they free from the obstacles which surrounded them, it would be fair to conclude, that many more would vie with their white neighbors in the refinements of civilized

NEW WORK .- The Anti-Slavery Society have in oress, An Appeal to Southern Women, on the sub-ect of slavery, by Miss Angelina Grimke, formerly of Charleston, S. C.

John Quincy Adams's speech in Congress in re gard to the affairs of Mexico and Texas, was highly extolled in the Metamoras. It had been translated and published in Spanish, and had gained for him the appellation of the Demosthenes of America.

# COMMUNICATIONS.

Essay on Slavery.

BY HEZERIAH JOHNSON, BAPTIST MINISTER.

First .- The bible sanctions slavery.

If it does, it must do it by some general principle of morality, or by some special statute, which specifies who should be the possessor and who the possessed. General principles of morality apply to all "Jamaica is supposed to contain twenty thousand men. Hence, if the bible, by a general principle of morality sanctions slavery, all men have a right to have sent returns, exhibit the average number of enslave each other, and the most able and skilful white paupers to be two hundred and ninety-five, of man-stealer, has a right to the most slaves. Who the colonies. The committee then recount the several infant and other schools in the islands. The eight; the proportion of white paupers to that of the thought of its sanctioning such a system of univermost serious difficulty arises not from the back- other class, according to the whole population, being sal robbery? Special statutes point out definitely "Nevis,—The white population is estimated at about eight hundred, the free colored about eight a special statute, authorised the Jews to hold slaves The number of white paupers receiving (which is not granted) such statute is a warrant to no man but a Jew to hold a slave; and not to a Jew to hold as slaves any others than the heathen who lived round about Palestine. Those heathens were of the other class, fourteen, although there is no not black. The Jews, by a special statute, were redoubt that the population of the latter class greatly quired to destroy all the Canaanites-and it is just as logical to infer from this statute, that slaveholders have a right to destroy all the Africans, as it is to infor from other special statutes which authorised the Jews to have servants, that slaveholders have a right twenty-nine, of the other class four; being in pro- to enslave the Africans. Therefore, if the bible, by dividual fully qualified to go out and take charge of a Normal School in Nassau for the training of teachand some of the British ored persons amounting to from eighty thousand to the bible for holding the Africans or any other people.

Strange indeed! Is there nothing wrong? Was while of about sixty-five thousand whites in the there never any thing wrong? Have all men since same time, sixteen hundred and seventy-five receiv- the foundation of the world been fools, for having "The proportion therefore of enfranchised per- words expressing the same idea that is commonly sons receiving any kind of aid as paupers, in the expressed by the word, wrong? Men can do no West Indies, is about one in three hundred and sev- act, without power to do it. A man never did do enty, whereas the proportion among the whites of any thing, that he had no power to do: therefore, if the West Indies is about one in forty. " In addition to which, we find that in the island that he had no right to do. If power gives right, a free people of color, and that there is not a pauper man has a right to kill all the men in the world, if among them. A sugar planter who resided twenty- he has power to kill. If power gives right, among seven years in Trinidad, and who is the superintend- nations, the strong arm of successful violence must ent of the liberated negroes, says he knows of no every where give right. Devastation, pillage and instance of a manumitted slave not maintaining himplunder, must quickly overspread the earth. Na-Can any one read these statements, made by the tions, potent in arms, would sweep across the terricolonists themselves, and still think it necessary to tories of those that are feeble. The fertile plain keep the negroes in slavery, lest they should be un-would be converted into the gory battle-field. The able to maintain themselves if free?—Zion's Watch-earth would be converted into a great slaughterhouse. The heavens would resound with the shrieks of millions of widows and orphans, mingled with Negroes less able to take care of themselves the groans of the wounded and the dying. But I shall not further attempt to describe that which is lst. In a statement published by the guardians of the poor of the city and county of Philadelphia, for 1830, it appears that out of 549 out-door poor relievment is the freest, the weakest man is the slave; and describe that which is ed during the year, only 22 were persons of color, there are as many degrees of slavery, as there are being but five colored to every hundred white inhab-

Were the laws of slave states to say, that all slaveholders are slaves, would they acknowledge such laws to be tight. oppression in the most directful judgements. Exod. xxii. shall not train up this child for God, it shall have no know oppressors with the most dreadful judgements. Exod. xxii. shall not train up this child for God, it shall have no know tablishes the Spanish inquisition, right? It is political popery to ascribe infallibility to earthly lawgivers.

man's skin approach in color to that of a common white ly hear their cry: and my wrath shall wax hot, and I will its holy precepts, and we are not allowed to do so if we Fourth. A white skin gives right. man's skin approach in color to that or a common write and many skin approach in color to that or a common write are not allowed to do so if we man, before he can claim the exercise of his rights? How kill you with the sword; and your wives shall be widows, and under the color to that or a common write and your wives shall be widows, could, we are not permitted to see, much less to own a many degrees must it lack of being white? Nobody has and your children fatherless." Exod. xxiii. 9. "Thou ever told us, how nigh a man's skin must approach to per-shalt not oppress a stranger." Exod. xxv. 14. "Thou solves to give the Bible to those that can read, so that if a ever told us, now night a man a said more approach to the control of the control ever, make color the test of liberty, and give white the ence, the whitest man will be the freest; and there preservace, the winters many different grades of slavery, as there are his hire, neither shall the sun go down upon it; for he is do ye even so unto them." man with the fairest skin, will be slaves just in proportion unto the Lord, and it be sin unto thee." Psalm x. 17, 18. to their lack of whiteness of skin. Some suppose, that "Thou wilt cause thine ear to hear; to judge the fatherless blackness of skin, is the mark that was put upon Cain. If and the oppressed, that the man of the earth may no more so, how comes it, that so many men bear the mark of Cain? oppress." Were not Cain's posterity all destroyed by the flood ?--Others suppose, that blackness of skin, is one of the ingre- I will set him in safety from him that puffeth at him." dients of the curse put upon Canaan. Gen. ix. 25. But, Psalm lxxii. 4. He shall judge the poor of the people, he if they will read the antiquities of Josephus, or Gen. x. 15 shall save the children of the needy, and shall -19, they may learn, that the sons of Canaan, settled in pieces the oppressor." Psalm ciii. 6. The Lord executhe land of Canaan; that it took its name from him; and teth righteousness and judgement for all that are oppressed. that its inhabitants were called Canaanites, because they Psalm exlvi. 7. "Which executeth judgement for the opwere the descendants of Canaan. The land of Canaan pressed." Prov. xiv. 31. "He that oppresseth the pool is not in Africa. The Cananaites were not black. The most of them were destroyed by the Jews: and those who were not destroyed, being a remnant of the devoted na-tions, became servants of servants to the children of Is-man mad." Isaiah xxx. 12, 13. "Because ye despise this tions, became servants of servants to the children of Israel, who were God's commissioned executioners to execute word, and trust in oppression and perverseness, and stay his wrath upon the devoted nations. Hence, there is nothing of the blackness of the African's skin, nor of American ready to fall, swelling out in a high wall whose breaking slavery, to be found in the curse of Canaan. There are cometh suddenly at an instant." Isaiah xlix. 26. "I will but few scientific intelligent men, who do not admit, that feed them that oppress thee with their own flesh: and they the difference in the color of men, is wholly owing to usage shall be drunken with their own blood, as with sweet wine. and climate. However, it is perfectly absurd, to say that Jer. vi. 6. "Thus hath the Lord of hosts said, Hew ye the blackness of any man's skin, is owing to the circum- down trees, and cast a mount against Jerusalem: this is the so, it follows that there are none free from this curse but those her." Jer. xxi. 12. "Thus saith the Lord, execute judgeof color in men's skins. Also, that a large majority out wages, and giveth him not for his work." Do not slaveof the inhabitants of the globe are related to Canaan; holders use their neighbors service without wages. are not white. If colored man are, in justice, the property of white men. If these ignorant Africans cannot undertures read on the subject; or, if they are too perverse to to the will of God, and to the claims of white men. Also, if a colored skin is indicative of the curse of Canaan, or of the curse of somebody else; and, that colored men are the property of white men; -why have not white men claimed as property the hundreds of millions of Asiatics, and the red men of the American wilds? If it be said, that Canaan's curse extended to the Africans only, I answer, that if the blackness of Africans is owing to Caor redness of men's skins in other countries, is owing to those that opppress the hireling in his wages, the widow and the curse of other men; and if we never learn who they were, and for what they were cursed, it matters not, provided right, and fear not me saith the Lord God of hosts." James we know that their posterity are laboring under the curse, and v. 1, 4. Go to now, ye rich men, weep and howl for your should be enslaved, we have a right to enslave them. Let cause of the different shades of color in men's skins; it is kept back by fraud, crieth; and the cries of them which enough for us, to know that all men have but one common other as brethrea. Gen. iii. 20. "Adam called his wife's name Eve; because she was the mother of all living."-Acts xvii. 24, 26. "God that made the world," &c. and hath made of one blood all nations of men to dwell on all the face of the earth." Wisdom gives right.

Wonderful! If a man has a right to enjoy liberty in proportion to his wisdom, the wisest man is the freest, and the idiot is the greatest slave; the wisest man has a right to enslave all other men, and every man has a right to enslave the man who is his inferior in wisdom; and we have slaves of all men but one; and as many different grades of slavery, as there are different degrees of wisdom among men. Upon this principle, the white man might enslave the white; and some black men might enslave many white men. No individual in the world, will admit the right of any other individual to make him a slave. No nation in the world, will admit that any other nation has a right to enslave it. Therefore, as far as this doctrine of slavery regards self, there is not an individual, or a nation, in the world, that will admit it. This is sufficient evidence, that the universal verdict of mankind is against it. It is suffi-cient evidence that it is wrong. Sixth. There is nothing in the Bible against slavery.

Strange indeedd. Has the command, Thou shalt love thy neighbor as thyself, nothing against hating and wrongever ye would that men should do to you do ye even so to sympathize but little with the parents who are thus agonagainst slavery? How would slaveholders like to have such laws as the following enacted in all the slave states. Exod. xxi. 26, 27. "If a man smite the eye of his sergo free for his eyes' sake. And if he smite out his manout a tooth! Dent. xxiii. 15, 16. "Thou shalt not deliver place which he shall choose, in one of thy gates, where it liketh him best: thou shalt not oppress him." This statute is altogether incompatible with the doctrine, that man can have property in man. Why did not the inspired lawgiver ou shalt not deliver unto his owner the ox that is es caped from his owner unto thee? The reason is obvious, a man may have property in brutes, and a law would be the language which would forbid us to deliver a man's property than har reason is obvious, man cannot have property in manwhen God made man he gave him dominion over all animate creation, besides himself. But in the account which
the Bible gives of creation, not a word is said about one
man's having dominion over another, or about one
man being the cause of these declarations in
the obstitute of the most important can agitate church or
the man being that the friends of them on the man in the man cannot have properly in the end and the const

one immediately preceding it; for, power makes laws; and sion. If taxation without representation is oppression, and especially, that I am thankful that I always are right, it must be because power gives right. sion, what must slavery be? The truth is, if slavery is ful for this blessing and especially, that I am thankful that I am permitted to tain them up in the nurture and admonited to provide the state of the stat ry is oppression of the worst kind. The Bible condemns oppression in the most unequivocal terms, and threatens creature to step in between me and my child and say, "you 21, 24 "Thou shalt neither vex a stranger, nor oppress ledge, but the knowledge to work on my plantation. Mehim: for ye were strangers in the land of Egypt. Ye shall thinks I hear the mited cry of the slave-mothers come up not afflict any widow, or fatherless child. If thou afflict to the white-mothers; marcede for us, we are not permitted not afflict any widow, or fatherless child. If thou afflict to the white-mothers, marcede for us, we are not permitted to learn to read the Bible, and we cannot teach our children in thy land within thy gates; at his day thou shalt give him mothers, whatsoever ye would that men should do unto you wies of color in men's skins. All men, but the poor, and setteth his heart upon it; lest he cry against thee

Psalm xii. 5. "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; reproacheth his Maker." Prov. xx. 22. "Rob not the poor, because he is poor: neither oppress the afflicted in the thereon. Therefore this iniquity shall be to you as a breach stance of Noah's cursing Canaan; for admitting it to be city to be visited: she is wholly oppression in the midst of America! degrees of the curse, as there are of different shades of color the hand of the oppressor, lest my fury go out like fire, and who are perfectly white; that there are as many different ment in the morning, and deliver him that is spoiled out of in men's skins; and that if men should be slaves in proportion to their share of the curse, there are as many him that buildeth his house by unrightousness, and his different grades of slavery as there are of different shades chambers by wrong; that useth his neighbors service withfor, a large majority of the inhabitants of the globe not this text pronounce a woe upon those who do so. If it does, has it nothing in it against slavery. Jer. xxv. 38. of white men, why are white men so unjust to themselves "Their land is desolate because of the fierceness of the opas not universally to assert their rights? Why have they pressor," &c. Jer. xxx. 20. I will punish all that opdeclared that the slave trade, on the coast of Africa, is press them." Ezekiel xxii. 29, 31. "The people of the piracy? Why have they suffered 85,000,000 of Africans land have used oppression, and exercised robbery, and have to remain free? Seeing that so many poor white men vexed the poor and the needy: yea, they have oppressed have no slaves, why do they not go to Africa, and claim the stranger wrongfully. And I sought for a man among men, women, children, land, beasts of the field, fowls of them, that should make up the hedge, and stand in the gap the air, and fish of the sea. If these ignorant Africans before me for the land, that I should not destroy it: but I doubt the righteousness of this claim, let Bibles be sent found none. Therefore have I poured out mine indignation over to them, and let them hear those portions of scripture upon them; I have consumed them with the fire of my read, which slaveholders say, contain the chartered rights wrath: their own way have I recompensed upon their heads, saith the Lord God." Amos iv. 1, 2. Hear this word, stand the righteousness of this claim after hearing the scrip- ye kine of Bashan, that are in the mountains of Samaria, which oppress the poor, which crush the needy, which say to submit, let ship loads of soldiers, arms, ammunition, cowhides, and other instruments of torture, be sent over; and sworn by his holiness, that lo, the days shall come upon those stupid creatures punished, until they learn to submit terity wish fishhooks." Micah, ii. 23. They oppress a man and his house, even a man and his heritage. fore thus saith the Lord; "Behold, against this family de I devise an evil, from which ye shall not remove your necks." Hag. iii. 1. "Wo to her that is filthy and polluted, to the for oppressing city." Zech. vii. 10. "Oppress not the widow.

nor the fatherless, the stranger, nor the poor." Mal. iii. 5. "I will be a swift witness against the sorcerers, and against the adulterers, and against false-swearers, and against miseries that shall come upon you. "Behold the hire of the laborers who have reaped down your fields, which is of you are under obligation to treat each Sabaoth." It seems to be an easy matter for some men to But if slavery is not oppression what is oppression? The United States considered themselves oppressed, when they

were required to pay tax to the British government, without being represented in that government; but what would they nave said had they been claimed by the British as proper ty-made articles of traffic like other property-all the endearing relations among them destroyed-husbands, wives, parents and children torn apart, menacled and driven to market like brutes? Had they been treated thus would they have considered themselves free from oppression.

Verily, no.

# Extracts from a Letter.

Mr. Birney:-I send you the following extracts of a letter from a lady to her brother. They show I think in some measure, what are the feelings of mothers on the subject of

"Brother's, babe is a lovely little creature, and she is as affection for her. It would break his heart, I think, to have her taken from him by the ruthless hand of the man-stealer and sold into slavery. And yet, strange to say, notwithstanding the goodness of his heart and the warmth and tening our neighbor? Has the command, All things whatsothem, nothing against doing to men as no man would be ized. I do hope that the time will soon come, when all done to? Has the commands, "Proclaim liberty throughout all the land, unto all the inhabitants thereof," "Break as bound with them. Southern slaveholders express high every yoke, let the oppressed go free," nothing in them indignation that abolitionists call them man-stealers Strange that they feel so much mortification at the application of the name, and are not ashamed openly to do the thing, which makes the name. They are as truly man-steavant, or the eye of his maid that it perish, he shall let him lers, as they would be murderers, if their laws permitted them to kill every child of a colored person, and they should servants tooth, or his maid-servants tooth, he shall let him avail themselves of the immunity of law to commit the go free for his tooth's sake. ?? What! a man lose from two crime. To kill a child does not so much outrage humanito eight handred dollars for the simple offence of smiting ty, as to enslave it. Think you there would have been less Herod had sold their infants into a slavery, like southern unto thee : he shall dwell with thee, even among you, in that slavery, where they and their children to the latest general killing them. O, no! the poor slave-mother, who when her young master attempted to sympathize with her as she was closing the eyes of her child, looked him composedly and solumnly in the face, and said, I do not mourn the death of my child, there is no slavery in heaven—spoke the language of human nature. That young man was less unto him. Exod. xxiii. 4. "If then meet thine enemy's untaught humanity. Tell me not, that the slaves are well ence on society and morals, on account of their numbers ox or his ass going estray, thou shalt not see thy brothers or or his again." Dem. xxii. 1. Thou shalt not see thy brothers or or his assenge again, and hide thyself from them: again and the richest clothing would but more and brown the first clothing would be the conference, as the same amount. The report of the Ohio conference, as well as the pastoral letter of some of our Bishops, appear to the same amount. The report of the Same amount. The same amount. The same amount. The same amount. We also the same amount. We also the same amount. The report of the Same amount. The same amount. We also the same amount. We are a mount of the same amount. The same amount of the same amount. We are a mount of the same amount. The same amount of the same amount of the same amount. The same amount of the same amount of the same amount. The report of the Same amount. We are a mount of the same amount of the same amount of the same amount. The report of some of our Bishops, appear to the same amount of the same amount. The report of the Ohio conference, as well as the pastoral letter of some of sour Bishops, appear to the same amount. The report of some of our Bishops, appear to the same amount. The report of the Same amount. The report of the Ohio conference, as well as the pastoral letter of some of our Bishops, appear to the same amount. The report of the Same amount. The report of the Same amount. The same amount of the same amount of the same amount of the same amount. The report of the Same amount of the Same amount

Bible and ask him to read to us the word of life. O ye

#### A New Society.

LOGANSPORT, July 21, 1836.

Brother Birney :--You will oblige us by inserting the following pro

LOGANSPORT [IA.] ANTI-SLAVERY SOCIETY At an adjourned meeting of citizens of this place, favorble to the cause of anti-slavery, held at the cabinet shop of Nathan Aldrich, (having been disappointed in getting the only church in town) the following Constitution Resolutions were read and unanimously adopted :-

(The Constitution being in substance the same with others adopted by similar associations; it may be well to

Resolved, As the sense of this meeting, that slavery as it exists in our country, is one of the most consummate systems of absolute dominion over the liberties of men with which the human race was ever cursed.

Resolved, That the prevailing spirit of caste or prejudice against color, for which our country is so notorious, is, in our view, more worthy a barbarian clime, than the boasted FREE and CHRISTIAN land of Republican

Resolved, That the alarming encroachments which the spirit of oppression is making all over the land, upon the EOUSNESS, and fight manfully the good fight.

Resolved, That we believe the present contest between SLAVERY and LIBERTY must assuredly result in man rights and free investigation, is fit only to be a slave till he can duly appreciate the true value of liberty.

Resolved, That the recent attempt of some of the leadmen in the councils of our nation, to ENSLAVE THE PRESS, and the vote of the House of Representatives to refuse reading petitions praying for the abolishment of slavery in the District of Columbia, where Congress has jurisdiction-we view as daring attacks upon our out he GREAT CHARTER OF RIGHTS, and deserving the unqualified rebuke of every true American.

Resolved, That it be recommended to the friends of an ti-slavery and free discussion, in the state of Indiana, that they meet in state convention at Indianapolis, on the day of October next, for the purpose of organizing a State Anti-Slavery Society.

Resolved, That these proceedings be published in Mr. Birney's Philanthropist in Cincinnati, and the anti-slavery papers in the east, together with those papers in this state whose editors are willing to give us a hearing.

PETER CHERRY, Sec. The Committee appointed to select suitable individuals

officers, reported the following:-President. Rev. MARTIN M. POST, Vice President. ROBERT GIBSON. Treasurer. NATHAN ALDRICH. Rec. & Cor. Sec. PETER CHERRY. NATHAN ALDRICH, DAVID PATRICK, WILLIAM STEELE, Managers.

JOHN DALE. GEORGE STALNAKER. WM. THORNTON. About twenty names are on the list of members.

THE PHILANTHROPIST.

CINCINNATI, OCTOBER 7, 1836.

# To our Readers.

The editor of the Philanthropist has the pleasure of informing its friends, that by an unanimous vote of the Executive Committee, and at his request, Dr. Gamaliel Bailey, of this city, has been associated with him in the editorial management of the paper. He deems it proper, further to state, that Dr. Bailey has heretofore been a contribut to its editorial columns:—and that there has been bers, who are slaveholders, the necessity of teaching their slaves of his acceptableness with our friends by slaves to read the word of God. strong evidence of his acceptableness with our friends by the many re-publications of his pieces in other papers .-The present arrangement will enable the senior editor to lecture more in the country than he has yet done. As Dr. the church, unless they will emancipate their slaves, where B. will be more constantly in Cincinnati, and will also dis- the laws allow of emancipation. B. will be more constantly in Charles, and corresponding charge the duties of publishing agent and corresponding lowed equal privileges with white persons, where usages are not so inveterate as to forbid it. (12) secretary (Mr. Wattles having resigned the latter station sweet and winning in her little ways, as she is beautiful in to accept another in which he supposed he could be more sweet and winning in ner little ways, as sne is beautiful in to accept another in which ne supposed he could be more than the purpose of extingating the sin of slavery.

The person. Brother manifests, feelings of strong parental useful) all communications whatsoever, intended either the purpose of extingating the sin of slavery. Her history will furnish tens of thousands of examples, defor the Executive Committee or for the Philanthropist, either editorial or otherwise, may hereafter be directed to

# A Text with Comments.

The following article is taken from the Pittsburgh Conference Journal, dated December 10th, 1835, and at that time conducted by the Rev. Charles Elliott. We quote it, that trines of Abolitionism. We quote it too, that the public may compare the practice of Methodism with its docirines, and thus be enabled to judge how far we have departed from the path of "sober truth," in charging the Methodist

To this church we feel by no means inimical. God forbid that we should! With it are connected all our early religious associations, and every feeling of our heart prompts us now to pray for its prosperity. But the responsibility of a church is proportioned to the measure of her intelligence and the extent of her influence. The Methodists, as a community, have from the first been well instructed upon the nature of slavery. In their Discipline, according to Mr. Elliott, they have proclaimed in the hearing of the Mr. Elliott, they have proclaimed in the hearing of the they denounce the principles of the abolitionists, in the they denounce the principles of the abolitionists, in the they denounce the principles of the abolitionists, in the they denounce the principles of the abolitionists, in the they denounce the principles of the abolitionists, in the they denounce the principles of the abolitionists, in the they denounce the principles of the abolitionists, in the they denounce the principles of the abolitionists, in the they denounce the principles of the abolitionists, in the they denounce the principles of the abolitionists, in the theory denounce the principles of the abolitionists, in the theory denounce the principles of the abolitionists, in the theory denounce the principles of the abolitionists, in the theory denounce the principles of the abolitionists, in the theory denounce the principles of the abolitionists, in the theory denounce the principles of the abolitionists, in the theory denounce the principles of the abolitionists, in the theory denounce the principles of the abolitionists, in the theory denounce the principles of the abolitionists. man if he was not stung by the solema rebuke of world, that it is "a sin," "A GREAT SIN." Their influsuch a way as to conden

d. Law gives right.

plea is already answered. It is the same as the additional process and the process are well; and I hope I am thank was are right, it must be because power gives right.

The patriots of 1776, produce a dead of git, or a bill of sale from God, who love for the poor slave, constrain us to withstand to the same as the additional process. The produce a dead of git, or a bill of sale from God, who love for the poor slave, constrain us to withstand to the same as the same as the process are well; and I hope I am thank without representation is oppression. If taxation without representation is oppression.

It will be perceived that we have appended notes to the

METHODIST DOCTRINES ON SLAVERY

While the ag tating subject of slavery occupies so m of the public attention, it may be satisfactory, for Methodists especially, to survey the doctrine of their church on this point. The following is one of our General Rules on this question. It is ranged under the head which requires this question. It is ranged under the head which requires persons to evidence their desire of salvation "By doing no harm, by avoiding evil of every kind, especially that which is most generally practised. The sine of profane no harm, by avoiding evil of every kind, especially that which is most generally practised. The sins of profane swearing, Sabbath breaking, and drunkenness, immediately precede the rule on slavery, and the sins of figuring, quarrelling, and brawling, follow it. Thus these sins are associated with the sin of slavery, and are viewed to be of the same class with it. The rule is—"The buying of men, women, and children, with an intention to enslave them." These General Rules are to every Methodist in morals, the e that the Articles of his church are in doctrines, and same that the Articles of his church are in according to the General Rules, of which that on slavery is one, Methodists believe to be taught them of God in his written word; and they further believe that "God writes these rules on all truly awakened hearts." The General Conference cannot the work of the theory of the conference cannot the work of the conference of the c lter any of these Rules; and they, therefore, stand as fundamental in the Methodist code of morals. The rule plainly forbids all buying or selling of human beings, except with the express intention or design to set them free; (1) forbids buying or selling, with an intention to enslave; thereforoids buying or selling, with an intention to enslave; therefore any purchasing of negroes, except for the purpose of
setting them free, is a violation of the Rule. It is the
least part of the Rule by which traffic in slaves is forbidden.
He who has slaves and sells them, unless where their freedom
is secured, violates the Rule. He who purchases slaves,
except to set them free, is no Methodist in principle. (2)
Such are clearly the principles of conduct connected with Such are clearly the principles of conduct connected with this Rule;—And if they were carried into practice, slavery would soon be banished from the earth, co-extensive with their research. their practi We give the following, which is the concluding Section

in our Discipline:- "Of Slavery."

Quest. What shall be done for the extirpation of the

evil of slavery? "Ans. 1. We declare that we are as much as ever convinced of the great evil of slavery: therefore, no slave-holder shall be eligible to any official station in our church hereafter, (2) where the laws of the state in which he lives emancipation, and permit the liberated slave

When any travelling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his minis-terial character in our church, unless he execute, if it be practicable, a legal emancipation of such slaves, con bly to the laws of the state where he lives. (5)

"43. All our preachers shall prudently enforce upon our members the necessity of teaching their slaves to read the word of God; (6) and to allow them time to attend upon the public worship of God, on our regular days of divine service. Our colored preachers and official members shall

have all the privileges which are usual to others in the district and quarterly conferences, where the usages of the country do not forbid it. (7) And the presiding elder may hold for them a separate district conference, where the number of colored local preachers will justify it. "5. The annual conference may employ colored preach

ers to travel and preach where their services are judged ne cessary; provided that no one shall be so employed without having been recommended according to the form of discipline.

Two objects seem to be particularly kept in view, and embraced in the General Rule, and Section of our Discipline, on the subject of slavery. The one is the SIN of slavery. the other, is its EXTIRPATION.

On the sin of slavery the following points seem to sho that it is not viewed as merely a natural, civil, or physicial evil, as some would intimate, because

1. As mentioned above, it is, as a part of our General

Rule, a fundamental principle, associated and classed with the greatest sins, taught in the word of God, and written on every truly awakened heart by the Spirit of God. (8)

2. It is called an evil, a GREAT EVIL, or, in other words, a sin, A GRAT SIN, (9) for this is the obvious meaning of the expression in the General Rules; for buying or selling men, women and children, are just such evils as supersing.

men, women and children, are just such evils as swearing, drunkenness, and Sabbath breaking, because the term evil is used in a sense common to the sin of slavery, swear

ing, &c.

3. The church professes that this always was and now is

"We are as much as her doctrine. Her profession is, "We are as much as ever convinced of the great evil of slavery." (10)

It is true our church contemplates cases held innocently. But then they are no other cases than those where emancipation takes place as soon as the laws will admit of their being set free.

The mode in which the Methodist Episcopal church ipation takes place as soon as the

slavery is contemplated by the

1. She unequivocally forbids, under sentence of excommunication, the buying or selling of men, women, and children, with an intention to enslave them. By this the entire traffic of African slavery is forbidden. She allows of no transfers of slaves from one to another of her members .they are transferred by legacy to heirs. And spreads the thorns of remorse and alarm around the dying pillow of every slaveholder, (11) she provides for the unhappy slaves, the moral and religious remedies, which tend to emancipation, or, at least, modifies slavery

2. The Methodist Episcopal church enjoins on her men s to allow their slaves to attend

itself.

regularly on the worship of God.

4. She prohibits slaveholders from all places of office in

5. Colored preachers and colored persons in office are al-

Such are the means employed by the Methodist Episcomonstrating the success of our church in this great work.

And long before other churches took a single step towar freedom, unless it may be the Quakers, she received her full share of reproach for her scriptural stand against the We have been informed, within a few days, slave system. We have been informed, within a few days, that in Georgia, whose laws expressly forbid to teach the slaves to read, the Methodists, in every place where they are not overpowered by the number and influence of some other denominations and of infidels, teach their colored peoit is well known that the work of emancipation contemplaour readers may know how harmonious are the doctrines of ted by our Discipline, is much impeded by the barbarous laws in some states, by which the slaves are prevented from learning to read or write, or where emancipation is exceed ible. Our brethren in the S ingly difficult or impos as far as the case appears to us, deserve oue confidence and assistance in the great and arduous work in which they are engaged. And far be it from us to condemn them for the unchristian sentiments uttered by politicians, or by other churches, so long as they hold to the principles of our excellent Discipline.

We are, however, at something of a loss to account for two things in the conduct of our Southern brethren. The one is, their silence, or their slightly recognizing the principles of our Discipline on the subject of slavery. (13) The other point is, their condemning the principles of abolitionists in such a way as to condemn the principles of our com-

mon Discipline, and by this means, they give great countenance to the conduct of slaveholders. (14)

The Holstein conference professes feebly the sentiment n emancipation and countent slavery. The Kentucky conferen

church might seem to be overlooked or left behind. The report of a committee, which was passed at the re-cent session of the Tennessee conference, held last month, has just reached us in the Western Methodist, and which we give in another column so far as to embrace its princi-

we give in another column so far as to embrace its principal doctrines. The committee who drew up the report were Robert Paine, President of La Grange College, Joshaa Butcher, C. Richardson, Thomas L. Douglass, F. A. Owen, J. M. Holland, and Lewis Garret, Editor of the Western Methodist, all of whom stand high in the scale of good and intelligent men. There is much in the report which we admire, and in accordance with our Discipline, but there is, we think, the defect of not recognizing fully the principles of our Discipline on this point. Still it must be kept in view, that our church, in the South-West, heat occurrend, in exercising their discipline on this point. It must be kept in view, that our church, in the South-West, has to contend, in exercising their discipline on this point, against the laws of most of the states in which they reside. They seem, however, to think that the state of free negroes being worse than that of slaves, is an argument in favor of being worse than that of slaves, is an argument in favor of slavery, whereas, it is a state of society, the immediate result of slavery itself. The authors of this report, too, seem to transfer the principal evils arising from slavery, to the account of abolitionists. They have overlooked the real state of things in this affair. They have forgotten to consider that slavery in the South, by its own internal operations, contains all the elements of a bloody and exterminating civil and servile war. It is, to us, a matter of downright surprise, that our brethren have so far overlooked the sin and effects of their slave system, as to suppose that it would be either safe or permanent, had not some Northern fanatics, (as they are determined to call Methodists in principle on the subject of slavery,) interfered by sending fanatics, (as they are determined to can include a principle on the subject of slavery,) interfered by sending some pamphlets and newspapers to men in the South, which the colored people cannot read, have held meetings, and formed associations in favor of freedom, and brought more truth home to the conscience than slaveholders can Every year will discover more clearly the bear to hear. possibility of continuing the slave system. is marvellous that our Southern brethren do not consider the extreme folly of charging the North with being incendiaries, when they only inform them that their slave system is dangerous, und they ought to do it away.

It is with painful feelings that we write any thing on this

unpleasant subject. At the present crisis, we deemed it our duty to give what we honestly think to be the doctrines of our church on this subject. We thought it our duty, at this time, to acknowledge and place prominent these healthy truths, lest the uproar of unsanctified principles might cloud over or entirely conceal the blessed truths of our most excellent Discipline. We would just add, that it is an entire mistake in our brethren of the South to charge with enthusiasm and fanaticism, the sober principles of Methodism; and this is done to a great extent in the outcry against abolitionists. It is our expectation and earnest wish that we may not have occasion soon to return to this subject again, after we shall have given an exhibit of the principality. ples of Abolitionism or of the Anti-Slavery society. This we expect to do next week, God willing; and we intend to do it, unaccustomed, as we are, Jurare in verba magistri—to be dictated to by others. (16)

(1) "Or to obviate suspicion and open the way for preaching the gospel to the negroes." Is it not a pity that this could not be appended by way of amendment? Rev. Messrs. Winans and Capers were of opinion that there should be slaveholding class-leaders, preachers—yea, bishops, because of the reasons stated in my proposed amendment. Unfortunately, the rule as it stands is fundamental, and cannot be altered, so that the only way in which northern ministers going to the south, can carry out this singularly benevolent intention, is by legacy or marriage.

(2) To buy a slave or sell a slave, except with the express intention or design to set them free, is unmethodistical. To get ten slaves by legacy or marriage, though the deceased or the widow may have bought them with the express "intention to enslave"-is, I suppose, methodistical.

(3) Behold the inconsistency! To become a trustee or a steward, or a class-leader, a man must cease from this great evil, or sin, as Mr. Elliot construes it; but persistence in this great evil will not exclude him from membership! Are we to learn from this that what would be sinful in a trustee, is venial in a member? Is more holiness required in a candidate for church business, than in a candidate for

(4) And supposing the laws of the state forbid emancipation-what then? Are they paramount to the Rule? By no means: if the Rule be founded on the assumption which we believe is the fact, that slavery is sin; -if the assumption be true, then no law of man can bind any person to hold another in slavery, any more than it can make that right, which God has pronounced wrong. "But a legal act of emancipation cannot be executed:" truebut still you can emancipate. Carry out the meaning of your rule. Tell the slave, you consider him a man-that treats the system of slavery, is, to have it extirpated, or in other words, to have it rooted up, or entirely destroyed.—

Keep a regular account with him. of labor rendered, of Keep a regular account with him, of labor rendered, of subject, no process by which slavery will be continued in value bestowed; and if there be a balance in his favor, rld under any form or modification whatever. Noth- keep it sacred for his use. Above all, protest against that ing less than the destruction, or extirpation, or rooting up of slavery is contemplated by the Methodist Episcopal committain. If you do not choose to do all this, leave the commit sin. If you do not choose to do all this, leave the state and take the oppressed with you; or, if unable, give them their passes, and bid them God speed. Many ways will present themselves, in which you can maintain a conscience void of offence: only fear not poverty, and proclaim to all men, in all your conduct, the supremacy of God's

> (5) "Where the laws of the state will admit of it?"-No! this would have been too palpable. "To teach their slaves to read the word of God, where the laws do not forbid it," would have sounded strange in christian ears would have borne on its very face the character of criminal acquiescence. Mark, again, the inconsistency. Slavery is "sin-A GREAT SIN" so says Mr. Elliot, the interpreter of the Discipline. Keeping men in ignorance of the word of God, is also a sin. From this, members and ministers are to abstain strictly, without any reference to the laws. From the former they are to abstain, only when the laws grant permission! Will Mr. Elliot give us the precise rule which should govern this principle of accom-

But the preachers shall "prudently enforce" "the ne cessity," &c. There can be no doubt, I suppose, that the same "necessity" exists now, of teaching slaves to read the word of God, as existed at the formation of this Rule. But it might be pertinent to inquire, how many preachers enforce the necessity upon their members? The fact is, prudence forbids it: how, then, can they enforce it? What a happy clause is this! (6) That is, where it is the usage of the country to treat

them as men, there the church will do likewise; and where it is the usage of the country to exclude them from the privileges of men, there the church will do likewise. It is the usage of all countries, civilized ones at least, to give the uppermost seat to him who weareth the gold ring and goodly apparel; and so, doubtless, the church should say unto him that weareth the gay clothing, Sit thou here in a good place; but to the poor man in vile raiment, Stand thou there, or, Sit here under my footstool.

(7) Sound doctrine—the fundamental principle of MODERN ABOLITIONISM." We congratulate ourselves in having so able an ally as the Methodist Discipline, and we thank Mr. Elliot for thus harmonizing methodism and modern abolitionism" upon at least, one grand principle Why should methodism and abolitionism any longer be a war? You declare slavery a "sin;" so do we. You say it is "a GREAT SIN :" so do we. You assert, as a fundamental principle, that it is associated and classed with the greatest sins, taught in the word of God, and written on every truly awakened heart, by the Spirit of God: we assert the same. Now for our appeal. If slavery be a "sin," "A GREAT SIN," one of "the GREATEST SINS,"-

diate turning away from sia. Tell not the livery-stable ishment of a father or husband would most likely be incurred. If you rank slavery as a sin, amongst "the greatest of sins," the same rule of immediate abando that applies to all, must apply necessarily to slavery.

(8) We appeal to Mr. Elliot-we appeal to every men ber of the General Conference-we appeal to every individual in attendance on its debaies,-Does the southern part of the Methodist Episcopal Church consider slavery a sin? . Did not the southern members palliate the "evil" as much as possible? Did they admit for one moment that it was any other than a "necessary evil"? Did they not all, in fact, proclaim their otter disbelief in its sinfulness, when, to a man, (I believe) they voted for Dr. Capers, a slaveholding minister, as a candidate for the episcopacy? Is it fair, then, for a church, which, according to Mr. Elliot, has ranked slavery amongst the greatest sins, to profess to the world that she is "as much as ever opposed to the great evil of slavery," when nearly one half her members believe, and act on the belief, that slavery is only a necessary evil and not a sin?

(9) How cruel to her own children! Was Mr. Elliot, at the time he wrote this, acquainted with Messrs, Winans, Crowder, and others, slaveholding fellow ministers?

(10) Behold the mighty machinery of Methodism for extirpating slavery! 1st. Members may hold as many slaves as they choose, so they will buy no more, nor sell any of the stock on hand. By legacy or marriage, however, they may get as many as they can. 2nd. Members must teach their slaves to read the word of God-that is, when it is prudent. 3rd. All right. 4th. A mere nullity. 5th. Equivalent to nothing. Who now can doubt that any thing less than the destruction, or extirpation, or rooting up Philadelphia:of slavery is contemplated by the Methodist Episcopal

(11) Your southern brethren act consistently. Why, then, so puzzled? They are silent, or but slightly recog-pecially during long winter evenings, in supplying the de-ficiences of an early and irregular education; and thereby ply because they do not "hold" to them. Think you they are so many Daniels? When the king issued his com mandment, Daniel was so imprudent as to disobey, and that, right openly. He really seemed to believe that there was a Power above, whose command was weightier than that of the proud monarch. Your brethren are more prudent. The decree has gone forth that the negro shall be the slave of the white man. And your brethren bow the knee. The system of oppression is "interwoven with the political institutions," "established by law:" far be it from them to set up their conscientious scruples against such weighty authority. They are not Daniels.

(12) Here again they show their inconsistency. If they should admit the principles of your "common Discipline," one of which is that slavery is a "sin," then could they not condemn abolitionists. In condemning the principles of abolitionists, they cannot fail to condemn your principles. Why will you not understand?

(13) True! Mr. Elliot. But how came you to forget all this, when you voted for Mr. Rozzell's "unguarded" resolutions? How came you to forget all this, when you refused to support Mr. Scott's guarding amendment to said resolutions? Did it not strike you, that "the friends of oppression would make a gain of them," "or that the excellent principles of" your "church might seem to be overlooked or left behind"? Alas, for your "excellent principles"! "The friends of oppression have made a gain" of you. Not a voice from the south but sounds aloud your praise. They who make merchandize of men. clap their hands in the light of your countenance,-and scarcely a pro-slavery press but sends forth into the habitations of cruelty and every dark place of the carth, your

(14) How, now, my good brother! Will you defer now, what so valiantly you proclaimed, December 10th, 1835, in these two paragraphs? Or have you learned "jurare in verba magistri"? We shall see. The south is a hard master.

# Free People of Color.

"The free people of color," were pronounced by Mr. Clay, some years ago, to be "of all descriptions of our pulation, and of either portion of the African race, as a class, by far the most corrupt, depraved and abandoned.

We apprehend, that Mr. Clay, in the above remark has done great injustice to this class of our fellow-citizens .-Others have followed in the same line-and the error, if it be one, has been so often repeated that it is now received as a truth so well established as to demand no further examination. We think this opinion was by no means so boldly hazarded, till slaveholders began to look on colored persons who were fiee as producing, by their presence, alone, discontent among colored persons who were slaves. It was then that they began to brand them incessantly as nuisances, pests, as dangerous to the peace of society. In all the storm of abuse which was poured on them by high and low-christian and infidel-to compel them to consent to a removal from the land of their birth to one on the other side of the ocean, where "health" is said to be "good," when it is annoyed by "a little chill and fever about once in a month or six weeks," the sufferers could say nothing. They had no press to speak in their defence, and they were forbidden to appear on the same platforms with Mr. Clay and other orators by whom they were so mercilessly stig-

Let us now attend to some of the facts which are beginning to be ascertained and to be published for the correction of this error. There were by the last census, nearly 5000 free colored persons in Kentucky. The senior editor of this paper has made extensive inquiry as to the state of pauperism among them as indicated by the records of the county courts. He heard of but one, an old woman in Jessamine county-who was on the pauper list and was supported from the public funds.

A very intelligent gentleman, who has resided in Lexington for many years, informed us within the last two years, that he had no recollection of any of the free colored people of that city having being tried or punished for criminal violations or for the more common infractions of their police regulations. This, in the very city, too, within a mile or two of which Mr. Clay resides.

In a "Refutation of the calumnies circulated against the southern and western states respecting the institution slave. This right is the right to liberty, and must now be Holland, a South Carolinian, we have the following views of the "free mulattoes"-"We are decidedly opposed," banishing them. Most of them are industrious, sober, hard-working mechanics, who have large families and considerable property."

In the Southampton insurrection there was not a single were hundreds of them residing in that county compelled by the craelties and abuse which they suffered from the neighboring whites, to emigrate immediately afterwards to the fens and morasses of Western Africa,

keeper, immediately to shut up his stable on the Sabbath, 1831—(the same we believe who was since elected by that the fact, that to give freedom to our slaves that they might ted the following fact:—

tice, perhaps, would have required the confession, that the Have you any right to inflict an injury on a fellow-creamany were respectable and the few depraved; the many ture? Is it not your obvious, your positive duy, to do him com me New York Transcript. And yet, we have no commany were respectable and the few depraved; the many ture? Is it not your obvious, your positive duy, to do him com with slavery. Our own vaunted and vaunting ficemen, are sober and industrious mechanics, quiet and useful citi- a benefit, and not an injury? To retain your daves, then, zens, who are susceptible of noble sentiments and virtues. in bondage, is clearly your duty, allowing the tuth of your staalers of man! Our own free citizens, living under the Those will not disbelieve this assertion, who will recollect present position. If it be your duty, doubtles it is your the courage with which those men fought and bled in 1815, right. If it be your right to retain your slaves, as slaves, on behalf of the country which they cannot but love, because it is the land of their nativity. This homage is due in their enthralment. Clearly they have no right to liberty, to them-and your committee pays it with pleasure," &c. because you have a right to withhold it from them. But,

General Jackson for their alacrity, their bravery and their cessarily implies, that the slaves have a right to liberty. fearlessness in the memorable defence of New Orleans, The contradiction is palpable. You at first conceded a the free institutions, bequeathed them by their fathers." than were the free colored.

the support of their paupers, their city taxes over and above port of white paupers. One of the wealthiest mechanics in that city, if not in the nation, is a colored man. A mmittee of the Pennsylvania legislature appointed, a few years since, to collect the statistics of the colored peoole, with a view to enactments preventing their ingress into human beings by the tenure of property. Slavery "in the conclusion, to wit,-that the colored population were an Clay, is "ALL wrong," and, if "no possible contingency despite of the public prejudice and legal disabilities which tend to degrade and depress them.

Who can fail to commend the good sense, the honorable and christian principles which dictated the following resolutions, passed lately at a meeting of colored people in

Resolved. That it is the sincere wish of this society, that s our young people of both sexes have, for the most part. both the opportunity and the power, they should earnestly and strenuously exert themselves in their leisure hours, esqualify themselves for extended usefulness in the circles in

That in the prosecution of so laudable an enerprize, all seemingly insuperable difficulties should be disregarded—that competent and judicious instruction on the one part, and unconquerable perseverance and indefatigable industry on the other, will ensure to the student up ailing success and a rich reward

WEARING MOURNING APPAREL, ETC.

Whereas, The time-honored custom of wearing mourn ing apparel for the dead, being frequently attended with much inconvenience and always with unnecessary expense;
—and whereas, the money which the poor of our people are obliged to spend in this way, in conformity with the tyranny of fashion, might be applied to purposes of substantial utility: Therefore be it

Resolved. That from motives of economy alone, if from make it right, is to say contradictories. This, Mr. Clay other, this practice should be abolished among our peo-

Resolved, That all unnecessary colat and parade on funeral occasions are in bad taste, and should be frowned down by the reflecting portion of our community.

A resolution then follows, requesting the auxiliary se cieties to present a copy of the foregoing preamble and resolutions to the presidents of the different beneficial societies and others, &c. After which we have the following ON SERVANTS, ETC.

Whereas, The good or bad conduct of those of our per ple who are employed either as domestics in private houses, or as porters in public stores, or otherwise, has an important bearing upon our destinies as a people in this country:

Resolved. That it is the sincere desire of this society, hat ministers of the gospel and others who have influen over persons so employed, should frequently, though kind-ly, entreat them to cultivate in their intercourse with their employers, an obliging disposition, and to discharge the duties assigned them, with scrupulous punctuality, and christian fidelity.

Resolved, That this society earnestly recommend to

Resolved, That this society earnestly recommend to ceachers of youth, to instill into the minds of their juvenile charge, the love of truth, principles of rigid honesty, habits of sobriety and industry, a sacred regard for the Sabbath day, and the injunctions of christianity—and thus prospectively to prepare them to fill up honorably and religiously, the stations they may be called upon to occupy.

Resolved, That while such a course of instruction cannot but result in positive benefits to the rising generation, it will procure for us the favorable consideration of the included and the magnaninous, and what is incomparable.

telligent and the magnanimous—and what is incomparably more valuable, the favor and protection of Him, who is nighty to save and strong to deliver.

# ON PEACE AND TEMPERANCE.

every lover of religion and good order.

Resolved, That we recommend to our tomperance socie-ties, to adopt the principle of total abstinence from all intoxicating liquors, as the only safe remedy against drunk-

# "Good African Health."

"Good African health"-as we are informed by Mr. Wilson, missionary at Cape Palmas [Maryland, in Africal "is a little chill and fever about once in a month or six weeks, but seldom so severe as to confine one to bed as much as a whole day and night."

Quite comfortable this, for a constancy,

# The Inconsistencies of Error.

Mr. Clay, at a recent Colonization meeting in Lexingon, Ky., delivered a speech of which an abstract is given in the Lexington Intelligencer. We select from it the following passage, in which the senator, with a felicitous brevity peculiarly his own, has given utterance to several st striking contradictories :-

"I consider slavery as a curse, a curse to the master; wrong, a grievous wrong to the slave. In the abstract, it is all wrong; and no possible contingency can make it right. It is condemned by all our notions of natural justice, and our maxims of natural political equality among men. Necessity, a stern political necessity alone, can ex give freedom to our slaves, that they might remain with us, would be doing them an injury, rather than a benefit—would render their condition worse than it is at present,"

A certain depth of gloom is said by writers on the principles of taste, to confer an appearance of size and impres siveness on objects, not really belonging to them. Mistiness of language will at times exert a similar influence on ideas. They may be so involved in the uncertainty of obscure words, as to exhibit a fictitious greatness, well calculated to beguile the unwary mind. This is fairly illustrated, we apprehend, by the passage just quoted.

Mr. Clay considers "slavery as a wrong, a griewrong to the slave." If slavery be a wrong, it is because it is a privation or violation of a right pertaining to the and existence of slavery among them"-written by Edwin long to the slave, else slavery to him can now be no wrong. Every right implies a correlative duty. The parent has a right to exact obedience; the duty of the child is, to obey. says he, "to any system of legislation that would end in If the slave has a right to his liberty, (and he certainly has, on the assumption of Mr. Clay's position, that slavery is a wrong to him,) then, the correlative duty of his master is, to grant him his liberty. So long as he fails to discharge this duty, he is clearly doing a wrong, or, in the free colored person implicated in the remotest degree—yet language of the Bible, committing sin. This conclusion appears inevitable, and if admitted, is all that abolition-

ists claim, as a ground for their system. But it is not admitted. Circumstances, it is said, qualify the conclusion. "Necessity, a stern political neces

"It has been said, that in the colored population of Lou- permitting them to abide with you, "would to them an isiana, a few respectable individuals could be found. Jus- injury rather than a benefit." What, then, is your duty? their correlative duty is, to submit as slaves, to acquiesce No class of persons were more favorably spoken of by your first position was, that slavery is a wrong, which neprinciple, which, by fair implication, involved a result so In Philadelphia, so far from burdening the whites with repugnant to your policy and practice, that, to avoid it, you sumed another principle, which in its legitimate consethe support of their own poor, furnish funds for the sup- quences, is a direct contradictory to the principle in your

Mr. Clay further says, "In the abstract," it (slavery) is ALL wrong; and no possible contingency can make it ne state, surprized themselves and the legislature with a abstract," we understand to mean, the theory or idea of wrong in theory, in idea, one contingency at least, accordfact, in practice.

> In relation to this we would observe, that theory should harmonize-not be at variance with fact. It is not good philosophy to deny a possibility in theory, when this same ssibility is established by facts. Systems and actions should be conceived of as they exist under varied circumstances. Circumstances must qualify our abstract notions If Mr. Clay were asked, whether homicide in the abstract vere wrong, whether no possible contingency could make it right, he would doubtless answer in the negative. He might cite several circumstances, which in his opinion would justify homicide in practice, and for this reason, he would deny that it was always wrong in theory "in the abstract." The principle involved in this denial is, that any action, which at one time may be wrong, and at another, right, in fact, cannot be said to be always wrong in the abstract, or in idea. On this ground, Mr. Clay again appears to contradict himself in his remarks on slavery. If there be circumstances which justify this system in practice, these cirnstances must qualify the decision of the judgment in spect to its moral qualities "in the abstract." that slavery in fact is justified by a contingency, and that, "in the abstract," no possible contingency can justify or

Again: "To give freedom to our slaves that they might remain with us, would be doing them an injury, rather than benefit-would render their condition worse than it is at present." If this be Mr. Clay's sincere opinion, and we esume not to question it, we may ask, would it not be inustice in you to liberate your slaves? Does it not comport with all your "notions of natural justice" to retain them in a state, than which the condition of liberty with you would be "worse"? How then can you assert, that slavery "is condemned by all" your "notions of natural jus-tice"? Is it "natural justice" to inflict an injury on a fellow-creature? Is it "natural justice" to make his condition worse than it is at present"? If to liberate your slaves, keeping them with you, would injure rather than benefit them, you contradict yourself when you as-sert, that to hold him in bondage "is condemned by all" your "notions of natural justice."

"Necessity—a stern political necessity alone can excuse or justify it." Slaveholders are great perverters af language. They have been too long indulged in a loose use of words, to accommodate their peculiar circumstances What is Mr. Clay's "stern, political necessity"? No no cessity at all. The word is perverted from its true meaning; for, as defined by himself, it evidently can mean nothing more than expediency. We are sick of sophistry. Men's minds are beguiled by the misuse of words. The simplicity of truth is abandoned under cover of the deceptiousness of language. Let us translate the passage into its appropriate words.

'I consider slavery, on the whole, as a curse to the mass ter, a wrong, a grievous wrong to the slave; unless where Resolved, That the principles of peace and non-resist- freedom would be a greater wrong. In the general, it is in the south, can make it right. As it prevails in most in stances in other parts of the world, or as described by the historian of the past, it is condemned by all our notion of natural justice, and our maxims of natural political equality. Expediency, a true political expediency can alone excuse or justify it; an expediency arising from the fact, that to give freedom to our slaves that they might re main with us, would, in our opinion, be doing both our selves and them an injury-lessening our pecuniary profits, shocking our long established feelings toward this de graded caste, hurting our delicacy by endangering amalgamation, and destroying their comfort by subjecting them t the persecution of our inveterate prejudices.

Would not Mr. Clay's meaning be better expressed her by? The fact is, he and those who like himself, are continually conceding the wrong of slavery "in the abstract," and yet vindicating it in practice, by "circumstances," are our most formidable antagonists. On the one hand, they conciliate popular feeling by eloquent declamations about "liberty in the abstract," and on the other, propitiate and excuse a slave-holding community by pitying ejaculation about the 'tyranny of circumstances,' and 'stern necessity, and the utter change of ideas in their passage from the 'abstract' to the 'concrete.'

In the abstract, liberty is always a good and perfect gift and always necessary to the perfection of human nature.

Amen!' shout the populace. 'But liberty to black human nature would be like the opening of Pandora's box-rife with diseases and death.' 'Just so,' exclaim the populace, -'Alas! for our slaveholding brethren, that they must withhold liberty from the black man, to save the black man from

harm! Mr. Clay repudiates the doctrines of the ultra slave hold- all the er. He would shrink from contact with the McDuffie creed. And yet this is the only consistent compact creed which the slave-holder can adopt. The governor is too honest a man to sacrifice at an altar, in whose divinity he disbelieves. He is a slave-holder on principle; Henry Clay is a slave-holder against principle. We repeat again, it is the class of political moralists to which the latter belongs, that are deceiving our people. They are patriots—they are philanthropists, but so are they, philosophers! Their republicansm is profound, but so is their prudence. We praise them because they extol liberty; we excuse them because must practice slavery. We admire them because they hate slavery; we pity them because they must do what they hate! O, that the people of the south would be honest, both to

• We are all the while assuming, it will be perceived.

Mr. Gayarre, a member of the Louisiana legislature in sity alone can excuse or justify it; a necessity trising from ble business. On Monday, a friend called on us and sta- munity, find themselves condemned and despised where

keeper, immediately to suit up his states of the state of of Anthony Freeman. One or two of the hands are now ready to testify that while at the South, he destroyed the boy's free papers, and sold him as a slave.—Emancipator.

The same paper mentions two other cases, one of which is from the New York Transcript. And yet, we have no conbecoming so mean and wicked as to join hands with the scended to meet in argument, the "infamous" Thompson, protection of our constitution, liable to fall victims, every moment, to the rapacious spirit of slavery. The majesty of our laws defied, and our soil polluted by the presence of these inhuman purveyors to the slave-holder of the South! And yet, we, so polluted, so wronged, so defied, have nothing to do with slavery in the South!! When will our selfstyled patriots and lovers of union cease their silly clamor against abolitionists, and shew themselves fit to sustain

#### Slavery the Great Good.

It would seem as if slavery were the great good, both with politicians and christians in the south. The Zion's Mr. Brooks a fair chance to prove his sincerity." Watchman, gives an extract from a printed circular, dated Va. July 30th, 1836, and signed Wm. A. Smith, which is quite illustrative of this point.

The writer complains of the Methodist General Confer ence, because though it voted promptly against the wild schemes of abolitionists, yet in the election of Bishops, it refused to sustain candidates of confessedly superior qualireport of particulars, fully authorizing their unexpected this tenure. The tenure in the abstract, according to Mr. fications, on account of their being slave-holders. He calls this a proscriptive system, and asks; will the south submit to industrious and worthy class of inhabitants. All this in can make it right," always wrong. But, though always it? "They will not-they cannot"-is his answer. He affirms, that the general union of the northern and southern ing to the same authority, can justify or make it right in church cannot be perpetuated at the price of proscription that the General Conference must recede from this position. or "he will on all suitable occasions seek to establish a Southern General Conference; that he has but little hope they will recede; that should they not at the session of 1840 the establishment of a southern General Conference, will be the only alternative, and finally, that this result is generally calculated on by most of those with whom he ha conversed. So we begin now to see, what the Rev. Mr. Winans meant, when he declared there should be class leaders, exhorters, preachers-nay, Bishops, who were slave-holders. And other things we see.

We see that the genius of slavery is insatiate. Compliance but stimulates its appetite; indulgence awakens demands.

We see that the General Conference gained nothing by offering up abolition and abolitionist, to propitiate th

We see that their worldly wisdom has served only to postpone, not remove the danger they apprehended.

We see that southern Methodists will not rest until the have glorified slavery, with the pomp and circumstance Episcopacy.

Lastly-we see or think we see, in this movement of the church, a type of what will happen in a state

#### Slavery in America.

Is the title of a new monthly publication in London, anducted by Rev. Thomas Price. From the Liberator we learn, that its primary object is to give the British public a faithful delineation of slavery as it exists in this country. "Intermeddlers with southern institutions" are multry. "Intermeddlers with southern institutions" are multhe arrival and delivery of the same to the person or persons lic a faithful delineation of slavery as it exists in this coun tiplying. It seems that British christians are beginning to inquire what they can do "to rescue christianity from reproach, and to save their "American brethren from the natural consequences of their guilt in upholding this horrid proach, and to save their "American brethren from the system of impiety and wrong." I suppose the next thing we shall hear of, will be a reward offered for Mr. Price, or any other transatlantic philanthropist, who may choose to discuss the subject of American slavery.

The following, as quoted from the Liberator, is the con cluding paragraph of a brief notice taken by Mr. Price, of the progress of the Anti-Slavery cause in the United

abolition cause in America demonstrate its purely benevo-lent and religious character, and the peaceful means by which it expects to accomplish its purpose. It is neither sectarian or political in its spirit or designs. It aims at the overthrow of the most intolerable and iniquitous system of Slavery which exists in the world.

The men who conduct it are wise in counsel, and deci-

clear that, from the success which has hitherto atter their labors, the doom of Slavery is sealed.

The following extracts are taken from the Cincinnati Journal and Luminary.

# Progress of Truth.

Miss. August 26, 1836.

Messrs. Chester and Barnes: onths past and have been much pleased with its contents, at I do deem it unsafe to have it sent to this office any longer. I therefore request you to send it to my father—please direct to———Esq., Athens, Ohio.'
"Again:—We extract from a letter received by same

mail directed—Ky. Sept. 7, 1836.
Your big men of the north have made themselves per fectly ridiculous in the eyes of the South, except with such crats he says, "the days of their greatness are surely num-bered. Before five years these same men will wonder at the STRENGTH of the Abolitionists; I wish they would be aished by the old Roman Poet "nimium ne crede

Brother B. would it injure your paper, if you would

We give the foregoing extracts and could give others of similar import from our letters, showing the state of feeling in different parts of the country. In some parts of Mississippi, it would seem, that no paper can be tolerated that does not go with might and main against abolitionists and in favor of slavery. With them silence is a crime. Yet we do not apprehend that the general feeling and sentiment of the people of that state is such as seems, from the extract given, to exist in a particular place. We should, indeed, deeply regret it, if we could believe, that any considthoughts, and there may be those, who will rise up to bless or mad a crusade against the principles of rafreedom, and so recklessly bear or heat any considtoughts, and there may be those, who will rise up to bless you. tional freedom, and so recklessly bent on breaking down every thing like a government of laws. Unsafe to have a religious newspaper sent to a Post Office!! Where? In the dominions of the Great Mogul? To an office under the power of the grand Sultan? or where the Autocrat of the truction of our press. Some are now out of date, and will truction of our press. Russias sways his iron sceptre, or where the succes all the Russias sways his iron sceptre, or where the successor of Charlemagne holds an unwilling people in doubtful subjection? In none of these; but in America—republican America—the land of Franklin and Washington—in a land redeemed from vassalage to a limited monarchy by the blood of many patriots, and boasting itself to be the Asylum of the oppressed of all nations. If any of those whom we are accustomed to regard as fellow citizens, live under a pretty neighborhood tyranny so fearful as this short extract would indicate, from our hearts we pity them. We have no occasion to send our sympathies across the ccean, or to search for men of a different color from ourselves as o Here within our borders is a slavery, of the late riotom proceedings against the LIBERTY of bitter, and a despotism as unreleating THE PRESS in Cincinnati; with Remarks and Historica jects of compassion. Here within our borders is a slavery, to a generous mind as bitter, and a despotism as unreleating as victim ever felt or tyrant ever rioted in. Let those who. relation to a newspaper now, it must be borne when the temper of the times shall give it another direction, and those who now wontonly exercise it, at some other day, will be its victims, and groan beneath a despotism which passion has brought into being.

In relation to the second extract we would inform our

that Mr. Clay's sentiments with regard to homicide, concur with the established opinious of the profession.

Kidnapping.

"The cases of kidnapping, in one form or another, are multiplying on every side to such an extent, that it is next to impossible to keep a record of them. Nor is it southern men alone, who are engaged in this atrocious and abomina.

they are tempered condemned and despised where they expected approbation and applause. Such is the fact in Cincinnati, and it is only matter of surprise that some of our mob men did not rettect before engaging in such a business, that all mobs and the actors in them, have been invariably condemned by the popular voice, so soon as the excitement, as in all cases it soon must, has

#### Breckenridge and Thompson.

It seems that the famous Mr. Breckenridge has condeand discuss with him American slavery. The discussion was carried on in Dr. Wardlaws chapel, Glasgow, Scotland, on the evenings of the 13th, 14th, 15th, 16th, and 17th of June last.

The report is too long for publication in our paper; and we the less regret this, as Mr. Knapp has already we presume, issued it in Boston, in a separate form, with an appendix. "The work," was to "contain about two hundred large octavo pages, and be published the 10th september.

The New York Express is exulting in what it considers the discomfiture of Thompson. By the following, it would appear, that the editor of the Emancipator has since given

"And now, as the Express will have it that Mr. B. won the victory, we have a proposition to make. It is this— that we will bear half the expense of printeng an edition of the discussion in pamphlet form, for general and gratui-tious distribution, if the Express will bear the other—the edition to be of printed without note or comment, except such as may be mutually agreed upon. And now surely the Express will not demur; for if Mr. B. won the victory before an audi nence committed against him at the outset, most clearly he cannot but win it before a public already prejudiced in his

A committee of colored persons have recently made application to the recorder in New York, requesting him to notify them, when any colored person was claimed as a slave, in order that they might give him legal assistance. The application was respectfully made, and the recorder promised to comply with their request.

In D. Green's Reg. vol 2. 791, it is said that "Virginia is in fact a negro-raising state for other states," and that the 6.000 slaves which she annually sends to the south are source of wealth to her.

When we think of this we can't help admiring the honest indignation of John Randolph. Virginia certainly will take a rebuke from him.

"Avarice alone," says he, "could have produced the slave-trade. Avarice alone can drive, as it does drive, this infernal traffic, and the wretched victims of it, like so many post-horses whipped to death in a mail coach. Ambition has its cover-sluts, in the pride, pomp, and circums stance of glorious war; but where are the trophies of avarice! The handcuff, the manacle, and the blood-stained cowhide! What man is worse received in society for being a hard master? Who denies the hand of a sister or daughter to such monsters?—nay, they have even appeared in "the abused shape of the vilest of women."

We do not know whether the following has yet been published in our paper. It is somewhat different from Mr. Calhoun's famous bill.

#### Post Office Law.

SECTION 32. And be it further enacted, That if any to whom such letter, package, pamphlet or newspape be addressed or directed in the usual course of the transpo not exceeding five hundred dollars, and imprisonment for a term not exceeding six months, and shall, moreover, beforever thereafter incapable of holding the office of post master in the United States.

# Anti-Slavery Lectures.

The senior editor of this paper lectured at Lebanon, in Warren county, on the afternoon of Sunday, the 11th and 12th of this month-and at Springboro' in the same county, on the forenoon and evening of Tuesday the 13th. The friends of the cause in Lebanon, believing that application for the use of any of the churches would be unavailing, made none. The Town Hall was secured for the first lecture, which was well attended and respectfully listened sive in action; and notwithstanding the fierce and brutal lecture, which was well attended and respectfully listened spirit with which they have been continually assailed it is to, with the exception of a little disorded created by one or two individuals. In Springhoro, the use of one of the Friends' meeting houses was obtained, and notwithstanding the inclemency of the weather the evening lecture was

# Pledges.

We have no doubt, that both societies and individuals I have received the Journal and Luminary for several have been withholding their monitor until they should be informed of the extent and natures of the consequences of the mob-violence to the Executive Committee. The by this time, however, be aware, that no change has been effected in the plans or purposes of the committee: and they must further be aware that, for the full accomplishment of these plans, the prompt redemption of all pledges is at this juncture indispensably necessary. The simple acters as negro traders and some perhaps a grade above in. After speaking of the Cincinnati mob and mobos tatement of this fact will, doubtless be sufficient, not only a he says, "the days of their greatness are surely numstatement of this fact will, doubtless be sufficient, not only der at ditional don

# Advice to Correspondents.

Let your communications be brief: they will have the reater chance of being well read and circulated, Let your writing be perfectly legible. Editors have eyes feeling that may suffer, a patience that may be exhausted, and

time that may be wasted, on account of your carelessness. If you have a treasury of things new and old, bring them forth: if they be all old, keep them. Choice selections are better than trite communications.

Nevertheless, if you have mind, wake it up: if you have a heart, kindle it. Then let us have your selectest

therefore be laid aside, others shall appear as we have room

Owing to the circumstances under which the paper is now nanaged, our news department cannot be very fresh. These circumstances, however, we trust are but temporary; and our expectation is, that in a very little while, our news will

# A Narrative

Notices concerning Emancipation; just published, and for ale, by the Executive Committee of the Ohio Anti-Slave-Society, being a neat pamphlet of 48 pages. Price-One dollar per dozen; single copies 124 con

## C. DONALDSON & CO. Emporters & Dealers

ISLAND GUPLIERY, IN ALL ITS VARIETIES, NO. 18, MAIN STREET,

vit, in return, that the child was the property of his son-in-law, Mr. Slater, of Louisiana, and had accompanied Mrs. S. on a visit to Boston, and was to be taken back to Louisiana. The question presented to the court was whether the relation of slavery could exist in Massachusetts to any extent, between citizen of a slaveholding state and a slave whon he had voluntarily brought within the limits of the state. The question was argued very ably and ela-borately by Messrs. Benjamin R. Curtis and Chas. P. Curtis, for the defendant, and Messrs. Ellis G. Loring and Rufus Choate for the petitione

For the defendant, it was contended that the slave being brought here merely for a temporary purpose, the master had a right to retain so much of the cus-tody of her as would enable him to carry her back to his own state. The child was a slave by the laws of Louisiana, and upon the broad ground of national comity, we are bound to recognize the laws of that d to give force to them within our own limits. The constitution had recognized slavery, and we, therefore, could not say that it was immoral in such a sense as to bring it within the list of excep-tions to the general rule of national comity. Our own policy is to be consulted and not that of any foreign state. Moveable property always follows the person of the owner. These and analagous positions were illustrate I at great length, and enforced by the citation of numerous adjudged cases.

For the petitioner it was contended, that slavery was unknown in Massachusetts. That it had been actually and expressly abolished by the declaration of rights and virtually so, long before, even before the case of Somerset, in England, in 1771. That it was for the state to decide how far it would recognize the laws of Louisiana. That comity was no to be exercised in doubtful cases. That the provision of the constitution of the United States was the result of a compromise—it was a bargain—and the non-slaveholding states were not bound to go beyond the strict terms of the bargain. That slavery must be deemed an immorality so far as Massachu setts is concerned. Our policy is against slavery. England allows slavery in her colonies, but never upon her own soil. A great number of cases were decided in defence of these positions. The whole of Friday the 26th instant, was consumed in the ar-

saments of the case.

On Saturday the opinion of the whole court was given at some length by Shaw, C. J., intimating at the same time, that a more elaborate opinion would be given hereafter. The. Chief Justice remarked, that it was a question of extraordinary importance and interest, and had been fully and most ably argued by the counsel. He then proceeded to state, that it had long been the impression of lawyers and judges in this commonwealth, that the relation of master and slave could not exist in it, even for a moment or for a temporary purpose, and, upon con-sideration, it was believed that this doctrine was correct, and that a slave coming here by the consent of the master is thereby virtually emancipated, be-cause there is no law by which he can be compelled to leave this state, and while here, as he owes allegiance, he must receive protection. The question was not before the court and need not here be settled, whether a slave coming here by his master's consent, and afterwards returning to a slave country, would fall back into slavery. It having been argued for the petitioner, that slavery was contrary to the law of nations, his honor said, it is too late to put in that plea-as the principle of slavery is engrafted into the laws of nearly all modern nations, to a greater or less degree, and those laws are recognized in general treaties and compacts—but, on the other hand, slavery does not exist in consequence of any general law of nations—it is merely a domestic institution in the nations which tolerate it, and as such, the law of nations is silent upon it. In whatever nation it may exist, it only exists by the authority of the sovereign power of that nation, and the law of nations presumes that every sovereign power can judge what is the best form of govnt for its own subjects: but the authority over the liberty of the slave is only local, and does not extend beyond the limits of the state or nation, except by a special treaty with any other state. Slavery is against justice and natural right, but other countries have a legal right to fix the condition of their own subjects, and must reconcile their acts with their own consciences, in their own This principle, however, does not affect contracts for the price of slaves, or slave labor, entered into in a state where slavery is authorized by its laws. A contract for such property may not be set aside in the courts of non-slaveholding states or nations, on the ground that the consideration of such contract is illegal, because the consideration is legal where it is entered into. The courts cannot go beyond the existence of the law, and cannot inquire into its justice and expediency in the slave states, but there is a difference between property in slaves and other property. The general presumption with regard to goods and chattels is, that they are property; but with regard to slaves, the general pre-

the clause in the constitution, providing for the delivering up of runaway or fugitive slaves, was not binding on our courts, because slavery is immoral and against the law of God, his honor held, as be-fore, that the respective states were sovereign with respect to the form of their domestic institutions, and of course, were the only judges of what was inst the law of God, his honor best for their respective communities, and therefore it was not for foreign courts to decide upon the morality of their internal regulations. The constitution was to be regarded in three points of view-as the organization of a form of government; as a com-promise between sovereign states having distinct and different systems of internal policy; and as a treaty. The clause respecting fugitive slaves may be considered in the nature of a treaty, because if the union had not been entered into, it is manifest that it would have been necessary, to prevent greater evils, that treaties for the delivery of such slaves between communities whose territories adjoined each other, whereby opportunities of escape were continually presented. His honor put the case of two adjoining nations of different national character—the one a military nation, and the other an agricultural or commercial nation. In the warlike nation, there may be supposed to exist a law of conseription, compelling every man arrived at a certain age to enter the army. To escape from military service the conscript may be supposed to abscord into the adjoining nation, where no such law is in force. It is obvious that this state of things would be remarked by the would be regarded by the warlike nation with great disputes and hostill reatisfaction, and continual disputes and hostili is would result, unless a treaty were formed to slore conscripts; and such a treaty would of course be formed, because continual wars would do a great-er evil to both communities, than the existence of er evil to both communities, than the existence of the conscript laws in one—but such a treaty, being contrary to the general principles of the laws of the agricultural senion, must be construed strictly.— This was the case with the constitution—the provi-

sumption is, that they are not property.

In reference to the argument often advanced, that

by Judge Washington, himself a slaveholder, who held that where a master voluntarily carried his slave into a non-slaveholding state, the slave became free. So far is the doctrine from being an interfewhich it exists, that it is on the contrary, an interference with our institutions on the part of the master or him to attempt to hold a slave in a non-slave-

holding state.

It was, therefore, the opinion of the whole court, that the child having been brought into this state voluntarily by her owner, immediately became free by the necessary operation of the long established and universally admired law of Massachusetts.— His honor also directed the clerk to make an order for her discharge from the custody of Mr. Aves, and directed her to be placed in the custody of Ellis G. Loring, her counsel, for a temporary period, and in the mean time the court would consider upon the subject of appointing a legal and permanent guardian, till she attains maturity.

OPINIONS OF THE N. Y. PRESS.

The editor of the N. Y. American, says:-"This is honest doctrine, and timely proclaimed Slavery, be it known and felt, is the exception, and liberty the rule in the free states. If a slave run away-or, in the language of the constitution, 'shall he must in conformity with escape into a free state the constitution be delivered up, upon being fully and satisfactorily identified. But if he be volunta-

The N. Y. Express has no pleasure in this noble

"It would seem that some provision is necessary the slaveholding states from traveling in this state much space at present to insert the speeches, made scrip issued by them, and are interested, of course, with their families, and unless we would permit during this discussion; but a brief synopsis, or hasty such of them as wish to emancipate their slaves, to review of it, is here given from the London Times: throw them, at their pleasure, upon the people of this state. Both these evils require to be guarded tition on the subject of their relations with Spain against, and the remedy lies not with the court, but and Mexico, in the course of last night, urged with with the legislature.'

A correspondent of the N. H. Herald of Freedom

markably bright and interesting, and says if she can posed to have recourse to violence, if necessary, for ing scene. Her mistress, Mrs. Slater, the daughter United States along the coast of Mexico, and as tionists, friends indeed to the little girl, were pleadfriend of slavery could not endure the idea of the Spanish, so Texas, and in general the has been conducted with fairness and candor, and with very little manifestation of excited feeling."

# TEXAS INSURRECTION.

Origin and Cause of the Texas Revolution. No. VIII.

The following is an extract from a paper laid before Mexico, we are equally identified in resistance to the

for the first time, presented to the world by unknown lations, relative to slavery, and induce the emigra-writers; and the labor which is employed by others tion of persons favorable to their views, until their in repetitions and multiplied allegations, for the pur-

acquire, are then brought to light by the appearance of explorers, some of whom settle on the soil, alleging that their presence does not affect the question of the right of sovereignty or possession of the land. These pioneers excite, by degrees, move-ments which disturb the political state of the coun-try in dispute; and then follow discontents and dissatisfaction calculated to fatigue the patience of the taken in without hesitation, and men of wealth, enlegitimate owner, and to diminish the usefulness of administration and of the exercise of authority. When things have come to this pass, which is precisely the present state of things in Texas, the diplomatic management commences. The inquietude they have excited in the territory in dispute, the in-terests of the colonists therein established, the insurrection of adventurers and savages instigated by them, and the pertinacity with which the opinion is set up as to their right of possession, become the

subjects of notes full of expressions of justice and moderation, until, with the aid of other incidents

and the impartial historian. Such, however, were So far is the doctrine from being an interfewith the impressions that were made upon the minds of well informed Mexicans, and such the manner in principle. A third company was likewise formed which they expressed their sentiments. Some of the writers for their public presses were very pointed and severe. One of them, in speaking of the to colonize the tracts obtained by Grant and Beales, efforts of our diplomatic agent, to alienate the territory from the Mexican Republic, speaks thus:—several companies created "stocks" upon the basis "That when he found his offer objectionable, he further insulted the natior by proposing a loan of ten millions, as a pawn-broker would, upon the pawn-ing of Toron will be a specific or to take possession of certain tracts of land, ing of Texas until repaid, which insidious proposal within the lines marked out on the map as the boundaries of their respective grants. This "scrip" Americans and slaves, and to hold it afterwards in embraced tracts of various dimensions, and was any event: that citizens of the United States en-courage the excursions of the Comanches, and other predatory tribes, against the Mexican frontier settle-settler, (and none else could obtain the land it prements, furnishing them with arms, and buying their tended to convey,) it could be of no advantage stolen mules, and even Mexican freemen, such as mulattoes, and Indians, to be held as slaves in Loumulattoes, and Indians, to be held as slaves in Lou-isiana, &c.: that they have suggested to the Texas colonists at various times to rebel, and declare the for it, therefore, was so much loss to the settler, country independent of Mexico, or even ask an uni-on with the United States of the North, who will nies could hold only their grants through the me-

upon the strength of these impressions, the general and satisfactorily identified. But if he be voluntarily brought within the limits of these states, the manacles fall from his limbs, and he stands forth at once regenerate, disenthralled, and free."

Congress passed the law of April 6th, 1830, province riserily, insomuch that an immense amount of molibiting the further migration of Anglo-Americans ney has, no doubt, been realized by them—while into Texas. The jealousy of the British governorm every few settlers (in many of the grants, none) ment was also aroused, and the subject was noticed have been introduced. By obtaining from the governorm that an immense amount of molibiting the further migration of Anglo-Americans ney has, no doubt, been realized by them—while into Texas. The jealousy of the British governorm that an immense amount of molibiting the further migration of Anglo-Americans ney has, no doubt, been realized by them—while into Texas. in the lower House of Parliament. A debate oc. ernment an extension of the time stipulated for the vindication of the principles of liberty. He is curred, in which the celebrated Mr. Huskisson took wholly commercial, and says:—

curred, in which the celebrated Mr. Huskisson took they have been enabled to continue and increase their a leading part, that manifested the liveliest interest in the independence of the Mexican Republic, and operations upon a grand scale. Thousands in va-"Mr. Huskisson, in presenting the Liverpool pegreat force the propriety of preventing Spain from making further attacks from the side of Cuba, on the now liberated Republic of Mexico.

"The child herself was in court, and having sat still a very long time, was allowed to get up, and actually played in the court room as innocently, as unconsciously and as happily, as if she had no part nor lot in the matter. Mr. J. represents her as refine province of Mexico, called Texas, and are discovered that of money-making. The "scrip" being transferable, a large portion of it has fallen into the hands of needy adventurers, who likewise are willing to encourage any measures that may seem calculated to promote their immerses.

There was a further subject, and one of extreme importance, discussed by Mr. Huskisson, in the court room as innocently, as unconsciously and as happily, as if she had no part fine province of Mexico. be released, he should be glad to have her educated, the purpose of getting it into their hands. The well educated here in the city. It was a most affectof Mr. Aves, and Mr. A. himself, with two able such, the seizure of it by the former power could lawyers, were contending for the right to perpetuate not be a matter of perfect indifference to Great Brithe bonds of the unconscious child, and carry her tain. The possession of the Floridas by the Uniagain to the region of slavery; while on the other ted States has long since given rational cause of unhand, Messrs. Loring and Sewall, and a few aboliers to England, from regard to the safely of our West India Islands; and we agree with Mr. Hus- suitable for the culture of sugar and cotton; and if ing in her behalf for the right with which she is en- kisson, that when the government of Washington lowed by her Creator. Mr. Curtis pleaded hard for intimated its repugnance to seeing Cuba transferred the mother of the child, and even wiped his eyes, as from the feeble Ferdinand to the vigorous grasp of if there were tears there, when he spoke of her feel- George IV., the United States should have been inings in case her child should be detained here. The formed, that if Cuba were to continue permanently whole shore separation of parent and child! Mr. J. says the trial along the Gulf, should ensure to the Mexican repub-

"The references made by the Right Hon. Gen- It is calculated from the boundaries of the different slavery and slave-holders. tleman to communications. official as well as pri- departments, as marked in Tanner's Map of Mexico, Juvenile Peoms, ornamented with nine wood vate, from the late Mr. Jefferson, descriptive of the revised in 1834:eager and deep rooted longings of the American statesmen for slices of Mexico, and above all things Texas, (proper,) for the island of Cuba, will not, we are sure, be lost upon the memory of his Majesty's Government in its future transactions with the Spanish The evidence thus exhibited of a disposition in the people and government of this country to obtain the territory in question, even contrary to the expressed wishes of the Mexicans, induced their statesmen to take a very serious view of the subject.

nies grow, multiply, become the predominant part in was by no means abandoned. A different mode of cipal seat of operations, for the first, is New Y the population; and as soon as a support is found in operations was planned and adopted, for the ultinanner, they begin to set up rights which it is mate and certain accomplishment of their object. impossible to sustain in a serious discussion, and to bring forward ridiculous pretensions, founded upon historical facts which are admitted by nobody, such either slaveholders themselves, or friendly to the as Lasalle's Voyages, now known to be a falsehood, re-establishment and perpetuation of the system of but which serves as a support, at this time, for their claim to Texas. These extravagant opinions are, to misrepresent the Mexican laws and colonial reguin offering proofs and reasonings, is spent by them numerical and physical strength should enable them to take advantage of some critical conjuncture, and pose of drawing the attention of their fellow-citi-zens, not upon the justice of the proposition, but trol. Should they succeed in this, they believed zens, not upon the justice of the proposition, but trol. Should they succeed in this, they believed upon the advantages and interests to be obtained or that they would, finally, be able to carry their whole biverted by their admission.

"Their machinations in the country they wish to union, or to a new confederacy that might eventually be organized, still more favorable to the principle and practice of slaveholding. As I have said before, in one of my numbers, the private correspondence kept up for this purpose was very extensive, and the emigration from our southern states to the Texas country continued to increase. Slaves were taken in without hesitation, and men of wealth, enterprise, and influence throughout the southern and gents—were studiously concealed from the public south western states, lent their countenance and aid

But to make the reader more familiar with their proceedings, I will now present a succinct though comprehensive view of the combined operations of those concerned in this splendid project in various

moderation, until, with the aid of other incidents which are never wanting in the course of diplomatic relations, the desired end is attained of concluding an arrangement, onerous for one party as it is advantageous to the other.

"It has been said further, that when the United States of the North have succeeded in giving the predominance to the colonists introduced into the countries they had in view, they set up rights, and bring forward pretensions founded upon disputed historical facts, availing themselves generally, for the purpose, of some critical conjuncture to which the suppose that the attention of government must be directed. This policy, which has producted and good results to them, they have commenced carbonal results to them, they have commenced carbonal results to the one of the subsidized presses are actively employed in magnifying the successes of the insur-citizens, and solicit aid in every way that it can be a committee and the various contracts of land designated for colonization, in the various contracts of the North have successes of the insur-citizens, and solicit aid in every way that it can be a committee of the subsidized presses are actively employed in magnifying the successes of the insur-citizens, and solicit aid in every way that it can be a committee or citizens, and solicit aid in every way that it can be a committee or citizens, and solicit aid in every way that it can be a committee or citizens, and solicit aid in every way that it can be a committee or citizens, and solicit aid in every way that it can be a committee or citizens, and solicit aid in every way that it can be a committee or citizens, and solicit aid in every way that it can be a committee or citizens, and solicit aid in every way that it can be a committee or citizens, and solicit aid in every way that it can be a committee or citizens, and solicit aid in every way that it can be a committee or citizens, and solicit aid in every way that it can be a committee or citizens, and solicit aid in every way that it can

IMPORTANT DECISION.

From the New York Evangelist.
The Besten Slave Case.

The Besten Slave Case which we mentioned has been decided by the whole Supreme Court, and we rejoice to see, has been decided by the whole Supreme Court, and the large of the cases.

We have prepared the heir reports of the case. We have prepared the heir reports of the case. We have prepared the following chiefly from the Boston Daily Advertiser, condensing it, and also correcting by the statements of the Doston Mercantile and Boston Post.

This was a writ of Habeas Corpus issued against their carry him waw with him. That no person of carry him waw with him. That no person of carry him waw with him. That no person of carry him waw with him. That no person of carry him waw with him. That no person of carry him waw with him. That no person of carry him waw with him. That no person of carry him waw with him. That no person of carry him waw with him. That no person of carry him waw with him. That no person of carry him waw with him. That no person of carry him waw with him. That no person defined the condensing in unlawful custody a female colored child. The defendant made affined the colored child. The defendant made affined the colored child. The defendant made affined the colored child. The defen principle. A third company was likewise formed in New York, at a subsequent date, entitled the "Rio Grande Company," (I believe,) which agreed to colonize the tracts obtained by Grant and Beales, allow the bane of slavery."

The excitement produced among the Mexicans, by

six years, and on the express condition of settling a
specified number of families, they dealt largely in specified number of families, they dealt largely in their "stock," and sold immense quantities of in the adoption of measures to legalize their claims. This can never be done, however, while the laws are in force, under which the colonization privileges were obtained. When these companies were first were obtained. When these companies were first United States, by G. W. Stroud. organized, some honorable men engaged in their Memoirs of Philis Wheatley a native Afrispeculations, that were, doubtless, actuated by honest motives: but many have since joined in the scheme, who are reckless of all principle except that of money-making. The "scrip" being trans-

> These land speculations have extended to, perhaps, a majority of the cities and villages of the United States, the British colonies in America, and the settlements of foreigners in all the eastern parts of Mexico. All concerned in them are aware that a change in the government of the country must take place, if their claims shall be ever legalized.

The advocates of slavery, in our southern states and elsewhere, want more land on this continent Texas, with the adjoining portions of Tamaulipas, Corhuila, Chihuahua, and Santa Fe, east of the Rio Bravo del Norte, can be wrested from the Mexican government, room will be afforded for the redundant slave population of the United States, even to a remote period of time. The following may be taken as a fair estimate of the dimensions of this extensive region, in square miles, and in English acres. "The references made by the Right Hon. Gen. It is calculated from the boundaries of the different

Square miles. English acres. 165,000 104,560,000 Tamaulipas, east of Bravo. 13,000 8,960,000 7,000 4,480,000 9.000 5,760,000 107,000 68,480,000 301,000 192,240,000

The breeders of slaves, in those parts of the Uni-The following is an extract from a paper laid before the Mexican Congress in the year 1829, by the Secretary of State. A strong appeal was made to the nation, to sustain the government in resisting what was alleged to be a premeditated and determined encroachment upon their territorial sovereignty. I shall copy, however, but a small portion of his resistance to the datempts of the same States upon Texas."

The breeders of slaves, in those parts of the United States where slave labor has become unprofited. American or foreign, desire an extended market, which Texas would afford if revolutionized, and governed as well as inhabited by those who are in favor of re-establishing the system of slavery in the States where slave labor has become unprofited. American or foreign, desire an extended market, which Texas would afford if revolutionized, and governed as well as inhabited by those who are in favor of re-establishing the system of slavery in the States where slave labor has become unprofited. American or foreign, desire an extended market, which Texas would afford if revolutionized, and governed as well as inhabited by those who are in favor of re-establishing the system of slavery. tory could not be obtained by negotiation and pur- that section of country. The northern land specu-"The North Americans commence by introducing themselves into the territory which they covet on could possibly be sustained, the government depretence of commercial negotiations or of the estabpretence of commercial negotiations or of the estab-lishment of colonies, with or without the assent of the government to which it belongs. These colo-the government to which it belongs. These colo-the government to which it belongs. These colo-the government to which it belongs are colories, with or without the assent of the public attention. Yet the scheme the given by American Churches, First Annual Report N. E. A. S. Soc. Declaration of the Philad. Convention. though some active and regular agencies are established at New Orleans and Nashville, and minor A Brief Review of the First Annual Report agencies in other places. The second exercise their influence individually, without any particular organization; while the third co-operate with all, as opportunities present themselves. They have subsidized presses at command, ready to give extensive circulation to whatever they may wish to publish in furtherance of their views. And orators, legislators, and persons holding official stations under our federal government, are deeply interested in their operations, and frequently willing instruments to romote their cause.

> nation of interests—such the organization, sources of influence, and foundation of authority, upon which the present *Texas Insurrection* rests. The resident colonists compose but a small fraction of the party concerned in it. The standard of revolt was raised as soon as it was clearly ascertained that slavery could not be perpetuated, nor the illegal speculation in land continued under the government of the Mexican Republic. The Mexican authorities were charged with acts of oppression, while the true causes of view. Influential slaveholders are contributing money, equipping troops, and marching to the scene of conflict. The land speculators are fitting out expe-

Such are the motives for action-such the combi-

parts of America.

The Republic of Mexico, from the period of its organization, evinced the utmost liberality towards foreigners in granting permission to colonize its vacant lands, until that liberality, and the confidence and representations, enlist the sympathies of our

means, endeavored to undeceive the honest portion Southern Ideas of Liberty.

the reader, that, on the appearance of the first or second number of the foregoing essays, in the "National Gazette," the author was immediately attacked by a writer in the "Pennsylvania Inquirer," over the signature of "Arricus." This writer was, evidently, a man of talent and intelligence; and in a brief exordium, he promised to show that many of the statements in the essays were incorrect, and of course the reasoning false. But, notwithstanding his confident tone-his unqualified assumptions, in the commencement, he very soon abandoned the field of controversy, without having disproved a single assertion, or invalidated a single fact or argument advanced by "Columbus."

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